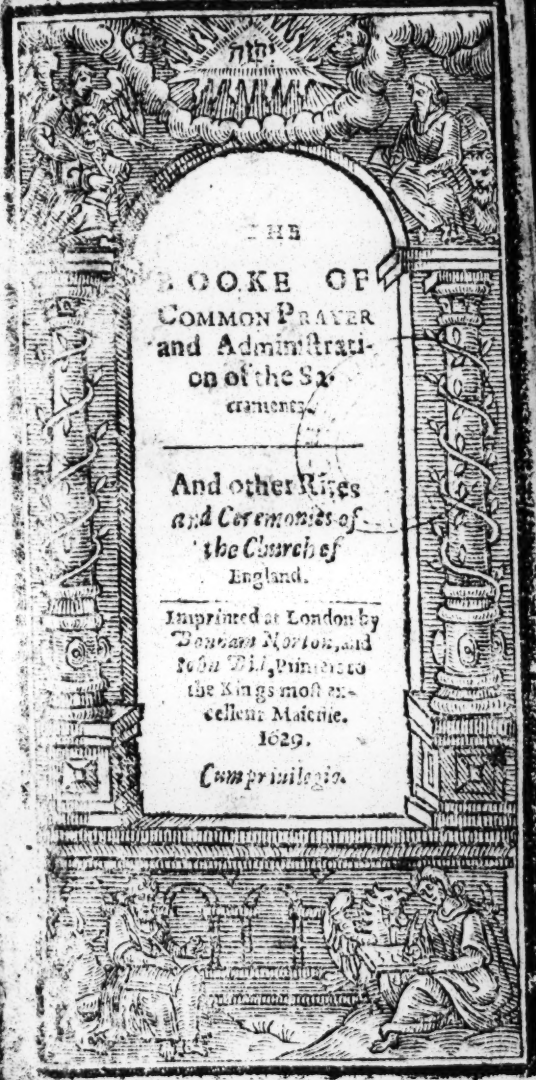

THE

BOOKE OF

COMMON PRAYER

and Administration of the Sacraments,

And other Rites *and Ceremonies of the Church of* England.

Imprinted at London by *Bonham Norton*, and *Iohn Bill*, Printers to the Kings most excellent Maiestie.

1629.

Cum privilegio.

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BYRON 3.6.1.83 (3)

¶ An

¶ An Act for the Vniformitie of Common Prayer, and Seruice, in the *Church, and administration of the* SACRAMENTS.

WHere at the death of our late Soueraigne Lord, Kmg *Edward* the sixt, there remained one vniforme order of Common Seruice and Prayer, and of the Administration of Sacraments, Rites, and Ceremonies in the Church of England, which was set foorth in one Booke, intituled, The Booke of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, authorised by Act of Parliament, holden in the fift and sixt yeeres of our said late Soueraigne Lord, King *Edward* the sixt, intituled, An Act for the vniformitie of Common Prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yeere of the reigne of our late Soueraigne Lady, *Queene Mary*, to the great decay of the due honour of God, and discomfort to the Professors of the truth of Christs Religion.

Bee it therefore enacted by the authority of this present Parliament, that the said Statute of repeale, and euery thing there in conteined, onely concerning the said Booke, and the Seruice, administration of Sacraments, Rites, and Cermonies, contained or appointed, in, or by the said Booke, shallbe void and of none effect, from, and after the Feast of the Nativity of Saint *Iohn* Baptist next comming. And that the said Booke, with the order of Seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions there in added and appointed by this Statute, shall stand, and be, from, and after the said feast of the Nativity of Saint *Iohn* Baptist, in full force and effect, according to thereof

and effect of this Statute: any thing in the foresaid Statute of repeale to the contrary notwithstanding.

And further bee it enacted by the Queenes Highnesse, with the assent of the Lord and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers, in any Cathedrall or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes Dominions, shall from and after the feast of the Natiuity of S. *Iohn* Baptist next comming, bee bounden to say and vse the Mattens, Euen song, celebration of the Lords Supper, and administration of each of the Sacraments, and all other common and open Prayer, in such order and forme as is mentioned in the said Booke, so authorized by Parliament in the said fift and sixt yeere of the regine of King *Edward* the sixt with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the forme of the Letany altered and corrected, and two sentences onely added in the deliuery of the Sacrament to the Communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the sayd Booke, or minister the Sacraments, from and after the Feast of the Natiuity of S. *Iohn* Baptist next comming, refuse to vse the said Common Prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they be mentioned and set foorth in the said Booke, or shall wilfully or obstinately standing in the same, vse any other Rite, Ceremony Order Forme, or manner of celebrating of the Lords Supper, openly, or priuily, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set foorth in the said Booke (*Open prayer in and thorowout this Act is meant that Prayer which is for other to come vnto or hear, either in common Churches or priuate Chappels, or Oratories, comonly called; The Seruice of the Church*) or shal preach declare, or speake any thing in the derogation, or depraying

praying of the said booke, or any thing there in contained, or of any part thereof, and shall bee there of lawfully convicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact: shall lose and forfeit to the Queenes Highnesse, her Heirs and Successors for his first offence, the profit of all his Spirituall Benefices or Promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for ỹ same offence suffer imprisoument by the space of sixe moneths, without Baile or Mainepriſe And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction, eftsoones offend, and bee thereof in forme afore said lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, shal and also therefore be deprined *Ipso facto* of all his spirituall promotions. And that it shall bee lawfull to all Patrons or Donours of all and singular the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shal be twise conuicted in forme aforesaid, shal offend against any of the premisses the third time, and shall be thereof in forme aforesaid lawfully conuicted that then the person so offending and conuicted the third time, shalbe deprined *Ipso facto* of all his spirituall promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be conuict in forme aforesaid, concerning any of the premisses, shall not bee Beneficed, nor haue any spirituall promotion: that then the same person so offending and conuict, shal for the first offence suffer imprisonment during one whole yeere next after his said conuiction, without Bayle or Maine prise. And if any such person, not hauing any spirituall promotion, after his first conuiction, shall eftsoones offend in any thing concerning the premisses, and shall in forme foresaid bee there of lawfully conuicted: that then the same person shal for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority aboue said, that if any person or persons whatsoeuer after the said feast of the Natiuitie of S. Iohn Baptist next comming, shall in any Enterludes, Playes, Songs, Rimes, or by other open wordes, declare or speake any thing in the derogation, deprauing, or despising of the same Booke, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings, compell, or cause, or otherwise procure, or maintaine any Parson, Vicar, or other Minister in any Cathedrall, or Parish Church, or in Chappell, or in any other place, to sing or say any Common & open prayer, or to minister any Sacrament, otherwise, or in any other maner & forme then is mentioned in the said Booke, or that by any of the said meanes, shall vnlawfully interrupt or let any parson, Vicar, or other minister in any Cathedral or Parish Church, Chappell, or any other place, to sing or say Common & open prayer, or to minister the Sacraments, or any of them, in such manner and forme as is mentioned in the said Booke: that then euery such person being thereof lawfully conuicted in forme aboue said, shall forfeite to the Queene our Souereigne Lady, her heires and successours, for the first offence an hundred markes. And if any person or persons, being once conuict of any such offence, eftsoones offend against any of ỳ last recited offences, and shall in forme aforesaid be thereof lawfully conuict: that then the same person so offending and conuict, shall for the second offence forfeit to the Queene our Souereigne Lady her heires and successors, foure hundred markes. And if any person, after he in forme aforesaid, shall haue been twice conuict of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in forme aboue said lawfully conuict: that then euery person so offending and conuict, shall for his third offence, forfeit to our Souereigne Lady the Queene, all his goods and chattels, and shal suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premisses shal bee conuict in forme aforesaid, doe not pay the summe to be payd by vertue of his conuiction, in such maner and forme as the same ought to be payd

within fiue weekes next after his conuiction: that then euery person so conuict, and so not paying the same, shall for the same first offence, instead of the said summe, suffer imprisonment by the space of sixe moneths, without baile or maine prise. And if any person or persons, that for his second offence concerning ỳ premisses, shalbe conuict in forme aforesaid, doe not pay the said summe to bee paid by vertue of his conuiction and this estatute, in such manner and forme as ỳ same ought to be paid, within six weeks next after his said second conuiction: that then euery person so conuicted & not paying the same, shall for the same second offence, in the stead of the sayd summe, suffer imprisonmẽt during twelue moneths without baile or maine prise. And that from and after the said Feast of the Nativity of Saint Iohn Baptist next comming, all and euery person and persons inhabiting within this Realme, or any other the Queenes Maiesties dominions, shall diligently and faithfully, hauing no lawfull or reasonable excuse to bee absent, endeauour themselues to resort to their Parish Church or Chappel accustomed, or vpon reasonable let thereof, to some vsual place where common prayer and such Seruice of God shalbe vsed in such time of let, vpon euery Sunday, & other daies ordained & vsed to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common praier, preachings, or other Seruice of God there to be vsed or ministred, vpon paine of punishment by the Censures of the Church: And also vpon paine that euery person so offending, shal forfeit for euery such offence twelue pence, to be leuied by the Church wardens of the Parish, where such offence shall be done, to the vse of the poore of the same Parish, of the goods, lands, and tenements of such offendor, by Way of distresse And for due execution hereof, the Queenes most excellent Maiesty the Lords Temporall, and all the Commons in this present Parliament assembled, doeth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeauour themselues to ỹ vttermost of their knowledges that the due and true execution hereof, may bee had throughout their Dioceese and charges, as they

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within

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will answere before God, for such euils and plagues wherwith Almighty God may iustly punish his people for neglecting his good & wholesome law And for the authoritie in this behalfe, Bee it further enacted by the authoritie aforesaid. That all and singuler the same Archbishops, Bishops, and al other theire Officers, exercising Ecclesiastical iurisdiction, as well in place exempt as not exempt, within their Diocesse, shal haue ful power and authority by this act to reforme, correct, and punish by Censures of the Church, all and singuler persons, which shall offend within any their Iurisdictions or Diocesse, after the said feast of the Natiuitie of Saint *Iohn* Baptist next comming, against this Acte and Statute: any other Law, Statute, Priuiledge, Libertie, or Prouision heretofore made, had or suffered to the contrary notwithstanding.

And it is ordained and enacted by the authoritie aforesaid, that al and euery Iustice of Oyer and Determiner, or Iustices of Assise, shall haue ful power and authoritie in euery of their open and generall Sessions, to enquire, heare, and determine all, and all manner of offences that shal be committed or done contrary to any article conteined in this present Act, Within the limits of the Commission to them directed, and to make processe for the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully conuicted thereof.

Prouided alwayes, and be it enacted by the authoritie aforesaid, that all and euery Archbishop & Bishop, shall or may at al time and times at his liberty and pleasure, ioyne and associate himselfe, by vertue of this Act, to ỹ said Iustices of Oyer and Determiner, or to the said Iustices of Assise, at euery of the said open and generall Sessions to be holden in any place within his Diocesse, for and to the enquiry, hearing and determining of the offences aforesaid.

Prouided also, and be it enacted by the authoritie aforesaid, That the Bookes concerning the said Seruice, shall at the costes and charges of the Parishioners of euery Parish and Cathedrall Church, bee attained and gotten before the said Feast of the Natiuity of *S. Iohn* Baptist next following: and that all

such

rch Parishes and Cathedrall Churches, or other places where the said bookes shall be attained and gotten, before the said feast of the Nativity of Saint John Baptist, shall within three weekes next after the said bookes so attained and gotten, vse the said seruice, and put the same in vse according to this Acte.

And be it further enacted by the authority aforesaid, that no person or persons shall bee at any time hereafter impeached, or otherwise molested, of or for any of the offences aboue mentioned, hereafter to be committed or done contrary to this Acte, vnlesse he or they so offending, be thereof indicted at the next generall Sessions to be holden before any such Iustices of Oyer & Determiner, or Iustices of Assise, next after any offence committed or done, contrary to the tenor of this Act.

Prouided alwayes, and be it ordained and enacted by the authority aforesaid, that all and singuler Lords of the Parliment, for the third offence aboue mentioned, shalbe tried by their Peeres.

Prouided also, and be it ordained and enacted by the authority afore said, that the Mayor of London, and all other Mayors, Bayliffes, and other head Officers, of all and singuler Cities, Boroughs, and Townes Corporate, within this Realme, Wales, and the Marches of the same, to the which Iustices of Assise doe not commonly repaire, shall haue full power and authority by vertue of this Acte, to enquire, heare, and determine the offences aboue said, and euery of them, yeerely within fifteene dayes after the Feasts of Easter and Saint Michael the Archangel, in like maner and forme as Iustices of Assise, and Oyer, and Determiner may doe.

Prouided alwayes, and be it ordeined and enacted by the authority aforesaid, That all and singuler Archbishops and Bishops, and euery of their Chancellors, Commisaris, Archdeacons, and other Ordinaries hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authoritie by vertue of this Act, aswell to enquire in their Visitation, Synods or elsewhere within their iurisdiction, at any other time and place, to take accusations and informations of all and euery the things aboue mentio-

ned, done, committed or perpetrated within the limits of their iurisdiction and authoritie, and to punish the same by admonition, Excommunication, Sequestration, or deprivation, or other Censures and Processes, in like forme as heretofore hath beene vsed in like cases by the Queenes Ecclesiasticall Lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinarie, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Iustices: and likewise, receiuing for the said first offence punishment by the Iustices, hee shal not for the same offence eft soones receiue punishment of the Ordinary: any thing conteined in this Acte to ỹ countrary, notwithstanding.

Prouided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be reteined, and be in vse, as was in this Church of England by the authority of Parliament in the second yere of the reigne of King *Edward* the sixt, vntill other order shall be therein taken by authoritie of the Queens Maiestie, with the aduise of her Commissioners, appointed and authorized vnder the great Seale of England for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or Rites, as may bee most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christs holy mysteries and Sacraments.

And bee it further enacted by the authoritie aforesaid, that all Lawes, Statutes, and Ordinances, wherin or whereby any other Seruice, Administration of Sacraments, or Common prayer is limited, established, or set foorth to bee vsed within this Realme, or any other the Queenes Dominions and Countreys, shall from henceforth vtterly be void, and of none effect,

¶ By the King.

A Proclamation for the authorizing and Vniformitie of the Booke of Common Prayer to be vsed *throughout the Realme.*

ALthough it cannot be vnknown to Our Subiects by ẏ former Declaration we haue published, what Our purposes & proceedings haue been in matters of Religion since Our comming to this crowne: yet ẏ same being now By vs reduced to a setled forme, We haue occasion to repeate somewhat of that wch hath passed: & how at our very first entry into ẏ realme, being entertained & importuned wᵗ informations of sundry Ministers, complaining of ẏ errors & imperfections of the church here, as wel in matter of doctrine as of discipline: although we had no reason to presume ẏ things were so far amisse, as was pretended, because we had seen the kingdome vnder ẏ forme of religion wch by law was established in ẏ dayes of ẏ late Queen of famous memorie, blessed wᵗ a peace & prosperitie, both extraordinary & of many yeres continuance (a strong euidence ẏ God was therewith wel pleased,) yet because ẏ importunity of ẏ complainers was great, their affirmations

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with ẏ same did seeme to be a com many
panied, very specious: we were mo ates
ned therby to make it our occasion learn
to discharge ẏ duty wch is ẏ chiefest onfo
of all kingly duties, ẏ is to settle establ
affaires of religion, & the seruice of mon
God before their owne. Which what
while we were in hand to do, as there ply
contagion of ẏ sickenes reigning in vp
our citie of London & other places, peter
would permit an assembly of per- hole
sons meet for ẏ purpole, Some of our
those who misliked ẏ state of religi- pwn
on here established, presuming more conc
of our intents then euer Wee gaue erer
them cause to do, & transported wth y o
humour, began such procedings as rpe
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then take offence away for both the for
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God not here alowed, held assemb & fl
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things carying a very aparant shew vas
of sedition, more then of zeale, who an
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tion in ẏ month of October last, and Ora
gaue intimation of ẏ conference we ub
intended to be had with as much ed
speed as conuenently could be, for ea
ẏ ordring of those things of ẏ church es
wch accordingly folowed in ẏ moneth p
of January last at our honor of Ham- 20
ton court, where before our selfe, &

our

our priuie Councel were assembled
many of ꝯ grauest Bishops & Pre-
lates of the Realme, & many other
learned men, as well of those ꝯ are
conformable to ꝯ state of ꝯ Church
established, as of those ꝯ dissented.
among whom what our paines were
what our patience in hearing and
replying, & what the indifferencie
vprightnesse of our iudgment in
determining we leaue to ꝯ report of
those who heare ꝯ same, contenting
our Selfe with ꝯ sinceritie of Our
owne heart therein. But we cannot
conceale ꝯ the successe of that Con-
ference was such, as hapneth to ma-
ny other things, wᵗ mooued great
expectation before ꝯ be entred into,
in their issue produce small effects.
for we found mighty & vehment in
formations supported wᵗ soe weake
& slender prokes, as it appeareth vn
to Us & Our Councell, that there
was no cauſ why any chang should
haue beene at all in ꝯ which was
most impugned, ꝯ booke of comon
Praier, containing ꝯ forme of the
publike seruice of God here establi
shed, neither in ꝯ doctrine which ap
peared to be sincere, nor in the For-
mes & Rites wᵗ were iustified out of
practise of the Primitiue Church
Notwithstanding, wee thought
meet,

meet, wt consent of the Bishops
other learned men there present, tha
some smal things might rather be
explained then changed not that th
same might not very wel haue been
borne wt by men, would haue mad
a reasonable construction of them
but for that in a matter concernin
ye Seruice of God Wee were nic
or rather ieaious, that the publi
Forme thereof should be free n
onely from blame, but from suf
cion, so as neither ye common Adu
sary should haue aduantage to wr
ought therein contained, to oth
sense then the Church of Engla
intendeth, nor any troublesome
ignorant person of this Church b
able to take ye least occasion of cau
against it: And for ye purpose ga
foorth Our Commission vnder
great Seale of England, to ye A
bishop of Canterbury & others,
cording to ye forme wt the Lawes
this Realme in like case prescrib
be vsed to make ye said Explanati
& to cause ye whole booke of Co
mon prayer, wt same explanati
to be newly printed. wt being n
done, & established anew after s
rious a deliberation, although
doubt not, but al our subiects b
Ministers & others, will receiu
sane wt such reuerence as apper
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eth, & conforme themselus there-
nto euery man in that w̄ him con
rneth: yet haue we thought it ne-
ssary, to make knowen by Procla
ation Our authorizing of ỹ same,
to require & enioyne all men, as-
wel Ecclesiastical as temporal, to
onforme themselues vnto it, & to
practise therof, as the onely pub-
ke forme of serning of God, esta-
lished and allowed to be in this
ealme. And ỹ rather for ỹ al ỹ lear
ed men who were there present as
wel of ỹ Bishops as others, pro-
ised their conformity in the prac-
se of it, onely making suit to Vs
hat some few might bee borne w̄
or a time.

Wherfore we require al Archbi-
oops, Bishops, & al other publike
Ministers, al wel Ecclesiastical as
uil, to do their duties in causing
same to be obeied, & in punishing
he offenders according to ỹ lawes
f the realme heretofore established,
or the authorizing of ỹ said booke
f common prayer. And we think it
lso necessary, ỹ the said Arbishops
Bishops, do each of them in his
Prouince and Dioceese take order
euery parish do procure to them-
elus within such time as they shal
hink good to limite, one of ỹ said
books so explained. And last of all
we

we do admonish al men, ẏ herafte
they shal not expect nor attempt a
ny further alteration in ẏ commo
& publike forme of Gods Seruic
from this wr is now established fo
ẏ neither wil we giue way to anyt
presume ẏ our owne iudgement h
uing determined in a matter of thi
weight shal be swaied to alteratio
by ẏ friuolous sugestions of an
light spirit: neither are wee igno
rant of ẏ inconueniences ẏ do ari
in gouerment, by admiting innou
tion in things once setled by mat
deliberation: & how necessary it i
to vse constancie in ẏ vpholding
ẏ publike determinations of state
for ẏ such is ẏ vnquietnes & vnste
fastnes of some dispositions, affe
tingeuery yere new form of thing
as if they should be followed
their vnconstancie, would make
actions of states ridiculous & co
temptibl: whereas ẏ steadfast ma
taining of things by good advi
established, is the weale of al com
mon wealthes.

Giuen at Our Palace of westminster, the 5. day
March, in the first yeere of Our reigne of En
land, France and Ireland, and of Scotland
seuen and thirtieth.

God saue the King.

THE PREFACE.

THere was neuer any thing by the wit of man so well deuised, or so sure established, which in continuance of time hath not beene corrupted, as (among other things) it may plainely eare by the Common prayers in the Church, monly called Diuine seruice. The first origiand ground whereof, if a man would search by the ancient Fathers, hee shall finde that the ne was not ordained, but of a good purpose, and a great aduancement of godlinesse. For they so ered the matter, that the whole Bible (or the test part thereof) should be read ouer once e- yeere, intending thereby that the Clergie, and ially such as were Ministers of the Congrega- n, should (by often reading and meditation of is word) be stirred vp to godlinesse themselues, be more able to exhort others by wholesome trine, and to confute them that were aduersaries he trueth. And further, that the people, by daily ring of holy Scripture read in the Church, should inually profite more and more in the knowge of God, and bee the more inflamed with the of his true Religion. But these many yeeres ed, this godly and decent order of the anc'ent ers hath bin so altered, broken and neglected, planting in vncertain stories, legends, re ponds, es, vaine repetitions, commemorations, and dals, that commonly when any booke of the le was begun, before three or foure Chapters e read out, all the rest were vnread. And in this the booke of Elay was begun in Aduent, and booke of Genesis in Septuagesima: but they e onely begun, and neuer read thorow. After

like

like sort were other bookes of holy Scripture vse
And moreouer, whereas S. Paul would haue s which
language spoken to the people in the Church, at in
they might vnderstand, and haue profit by hea nd p
the same: the seruice in this Church of Engl s and
(these many yeeres) hath beene read in Latine or the
the people, which they vnderstand not: so that of the
haue heard with their eares onely, and their he Fur
spirit and minde haue not beene edified thereby. none

And furthermore, notwithstanding that the a is bo
ent Fathers haue diuided the Psalmes into se peo
portions, wherof euery one was called a *Noctur*, as in
now of late time a few of them haue beene da fore
said, & often repeated, and the rest vtterly omitte d sin

Moreouer, the number and hardnesse of the r follo
called the Pye, and the manifold changings of the v
Seruice, was the cause, that to turne the booke o ncoln
ly, was so hard and intricate a matter, that m me sh
times there was more businesse to finde out w this
should be read, then to reade it when it was fo s mu
out. These inconueniences therfore considered, he reas
is set foorth such an order, whereby the same y thin
be redressed. And for a readinesse in this mat ut wi
here is drawen out a Kalender for that purp shall
which is plaine and easie to be vnderstood, whe not r
(so much as may be) the reading of holy Script profi
is so set forth, that all things shalbe done in or nd f
without breaking one piece thereof from anoth nely s
For this cause be cut off Anthemes, Responds, In practi
tatories, and such like things as did breake the c if any
tinuall course of the reading of the Scripture. cernin
because there is no remedy, but that of neces cute th
there must bee some rules, therefore certaine r that
are here set forth, which as they be few in num ay res
so they be plaine and easie to bee vnderstood. discre
that here you haue an order for prayer as touch easing
the reading of holy Scripture, much agreabl trary
the minde and purpose of the olde Fathers, an he Bis
great deale more profitable and commodious, may
that which of late was vsed. It is more profit chbish
because here are left out many things, wherof so
be vntrue, some vncertaine, some vaine and sup
stitious, and nothing is ordained to bee read,
the very pure word of God the holy Scriptures,

which is euidently grounded vpon the same, that in such a language and order, as is most and plaine for the vnderstanding both of the rs and hearers. It is also more commodious, for the shortnesse thereof, and for the plain- of the order, and for that the rules be few and Furthermore by this order the Curates shall none other bookes for their publike seruice, his booke and the Bible: by the meanes wher- people shall not be at so great charges for ,as in times past they haue beene. And where fore there hath beene great diuersity in say- d singing in Churches within this Realmes following Salisbury vse, some Hereford vse, the vse of Bangor, some of Yorke, and some ncolne: now from hencefoorth all the whole me shall haue but one vse. And if any will this way more painefull, because that all s must be read vpon the booke, wheras before e reason of so often repetition, they could say y things by heart: if those men wil weigh their ur with the profit and knowledge which daily shall obtaine by reading vpon the booke, they not refuse the paine, in consideration of the profite that shall ensue thereof.

nd forasmuch as nothing can almost bee so nely set foorth, but doubts may arise in the vse practise of the same: to appease all such diuer- if any arise) and for the resolution of all doubts cerning the maner how to vnderstand, do, and cute the things conteined in this booke, the par- that so doubt, or diuersly take any thing shall ay resort to the Bishop of the Diocesse, who by discretion shall take order for the quieting and easing of the same, so that the same order bee not trary to any thing contained in this booke. And he Bishop of the Diocesse be in any doubt, then may send for the resolution thereof vnto the chbishop.

Though

THough it bee appointed in the aforewr
preface that al things ſhal be read &
in the Church in ỹ Engliſh tongue, to the end
ỹ Congregation may therebybe edified: yet it i
meant but when men ſay Morning and Eue
prayer priuately, they may ſay the ſame i
language that they themſelues doe underſt

And al Prieſts & Deacons ſhal be bound to
daily ỹ Morning and Euening prayer, either
uately or openly, except they be let by preac
ſtudying of Diuinity, or ſome other vrgent ca

And ỹ Curate that miniſtreth in euery Pa
Church or Chappel, being at home, & not be
therwiſe letted, ſhal ſay the ſame in the Pa
Church or Chappel where he miniſtreth, &
toll a Bel thereto, a conuenient time before
begin, that ſuch as bee diſpoſed, may com
heare Gods word, and to pray with him.

¶

Of Ceremonies why some be abolished, and some retained

OF such Ceremonies as bee vsed in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, and yet at length ed to vanity and superstition: some entred into hurch by vndiscreet deuotion, and such a Zeale as without knowledge, and for because they winked at in ẏ beginning, they grew daily to e and more abuses, which not onely for their ofitablenesse, but also because they haue much ed the people, and obscured the glory of God, orthy to bee cut away and cleane reiected. O- there be, which although they haue beene deui- y man, yet it is thought good to reserue them as well for a decent order in the Church (for hich they were first deuised) as because they ine to edification, whereunto all things done e Church (as the Apostle teacheth) ought to ferred. And although the keeping or omitting Ceremony in it selfe considered, is but a small : yet the wilfull and contemptuous transgres- and breaking of a common order & discipline small offence before God.

t all things bee done among you, saith S. Paul, eemely and due order. The appointment of which order pertaineth not to priuate men: fore no man ought to take in hand, nor pre- to appoint or alter any publike or common in Christs Church, except he be lawfully cal- d authorized thereunto.

d whereas in this our time, the mindes of men diuers, that some thinke it a great matter of ience, to depart from a piece of the least of Ceremonies, they be so addicted to their olde nes: and againe on the other side, some bee so fangled, that they would innouate all things, o despise the olde, that nothing can like them hat is new it was thought expedient, not so to haue respect how to please and satisfie ei-

ther

ther of these parties, as how to please God, a
fite them both. And yet lest any man should
fended, whom good reason might satisfie, h
certaine causes rendred, why some of the acc
Ceremonies bee put away, and some retein
kept still.

Some are put away, because the great exce
multitude of them hath so increased in thes
dayes, that the burthen of them was into
whereof S. Augustine in his time complain
they were growen to such a number, that th
of Christian people was in worse case, con
that matter, then were the Iewes. And the c
led, that such yoke and burthen should be
way, as time would serue quietly to doe it.

But what would S. Augustine haue said, i
seene the Ceremonies of late dayes vsed amo
whereunto the multitude vsed in his time
to bee compared. This our excessiue multi
Ceremonies was so great, and many of
darke, that they did more confound an
then declare and set foorth Christs benefits

And besides this, Christs Gospel is not a
niall law (as much of Moses Law was) b
Religion to serue God, not in bondage of th
or shadow, but in the freedome of the Spiri
content onely with those Ceremonies wh
serue to a decent order, and godly discipli
such as be apt to stir vp the dull mind of m
remembrance of his duty to God, by some
and special signification, wherby he might b

Furthermore, the most weighty cause of
lishment of certaine Ceremonies was, ỹ th
so farre abused, partly by the superstitious bl
of the rude and vnlearned, and partly by t
tiable anarice of such as sought more the
lucre, then the glory of God, that the abu
not well bee taken away, the thing remain
But now as concerning those persons, whic
uenture will bee offended, for that some o
Ceremonies are reteined still: if they cons
without some Ceremonies it is not possible
any order, or quiet discipline in the Chu

ll easily perceiue iuſt cauſe to reforme their iudg
nts. And if they thinke much that any of the
e doe remaine, and would rather haue all diui-
anew: then ſuch men, granting ſome Ceremo-
s conuenient to be had, ſurely where the old may
well vſed, there they cannot reaſonably reprooue
olde, onely for their age, without bewraying of
r owne folly. For in ſuch a caſe, they ought ra-
r to haue reuerence vnto them for their antiqui-
if they will declare themſelues to bee more ſtu-
ous of vnity and concord, then of innouations and
wfangleneſſe, which (as much as may bee, with
true ſetting foorth of Chriſts Religion) is al-
yes to be eſchewed. Furthermore, ſuch ſhall haue
iuſt cauſe with the Ceremonies reſerued to bee
ended. For as thoſe bee taken away which were
ſt abuſed, and did burden mens conſciences with
any cauſe ſo the other that remaine are retai-
d for a diſcipline and order, which (vpon iuſt
ſes) may bee altered and changed, and therefore
not to be eſteemed equall with Gods Law. And
reouer, they bee neither darke nor dumbe Cere-
onies, but are ſo ſet foorth, that euery man may
derſtand what they doe meane, and to what vſe
y doe ſerue. So that it is not like, that they in
ne to come, ſhould be abuſed as other haue beene.
d in theſe our doings wee condemne no other
tions, nor preſcribe any thing but to our owne
ple onely. For wee thinke it conuenient, that e-
ry countrey ſhould vſe ſuch Ceremonies, as they
ll thinke beſt to the ſetting foorth of Gods ho-
ur and glory, and to the reducing of the people
a moſt perfect and godly liuing, without errour
ſuperſtition: And that they ſhould put away o-
er things, which from time to time they perceiue
bee moſt abuſed, as in mens ordinances it often
anceth diuerſly, in diuers Countreys.

¶ The

THE TABLE AND KAL
der expreſſing the order of the Pſa
to be ſaid at Morning and Euening pr
throughout the yeere: except certaine pr
per feaſts, as in the rules following
more plainely appeare.

***

THe Pſalter ſhall be read throug
euery moneth. And becauſe
Moneths be longer then ſome
be, it is thought good to make
euen by this meanes. To euer
neth ſhall be appointed, as concerning this pu
ſuſt thirty dayes.

And becauſe Ianuary and March haue one
boue the ſaid number · and Februarie, which
red betweene them both, hath onely xxviii. d
February ſhall borrow of either of the Mone
Ianuary & March one day: & ſo the Pſalter
ſhalbe read in February, muſt begin at the la
of Ianuary, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October an
ember hath xxxi. dayes a piece: it is ordered
the Pſalmes ſhall bee read the laſt day of th
moneths, which were read the day before, ſo
Pſalter may beginne againe the firſt day of th
moneth enſuing.

Now to know what Pſalmes ſhalbe read eue
looke in the Kalender the number that is app
for the Pſalms, & then find the ſame number
Table placed at the end of the Kalender for tha
poſe: & vpon that number ſhal you ſee what P
ſhal be ſaid at Morning and Euening Prayer.

And Where the CXIX. Pſalme is diuided in
portions, and is ouerlong to be read at one t
is ſo ordered, that at one time ſhall not be re

ceiue to be noted in this Table following.

And here is also to bee noted, that in this Table
d in all other parts of the Seruice, where any
almes are appointed, the number is expressed after
great English Bible, which from the IX. Psalme,
to the CXLVIII. Psalme, following the diuision of
Hebrewes, doth vary in number from the com-
n latine translation.

HE ORDER HOW THE REST *of the holy Scriptures (beside the Psalmes) is appointed to be read.*

THe Old testament is appointed for the first Lessons at Morning and Euening prayer, and shall be read through euery yeere once, exeept certaine Books and Chapters which be least edifying, and ght best be spared, and therfore be left vnread.

The New Testament is appointed for the second ssons at Morning and Euening prayer, and shalbe ouer orderly euery yeere thrice beside the Epi- and Gospels: except the Reuelation, out of the ch there be onely certaine Lessons appointed vp- liuers proper Feasts.

nd to know what Lessons shalbe read euery day: de the day of the moeth in the Kalender fol- ing, and there ye shall perceiue the Bookes and apters that shall be read for the Lessons both at rning and Euening prayer.

nd heere is to be noted, that whensoeuer therebe proper Psalmes or Lessons apoinred for ỹ Sun- es, of for any Feast, mooueable or vnmoeable: the Psalmes and Lessons appointed in the Ka- dar, shalbe omitted for that time.

ee must note also that the Collect, Epistle, and pel, appointed for the Sunday, shall serue all the ke after, except there fall some Feast that hath his per,

When the yeeres of our Lord may bee [illegible] iuco fonte euen parts, which is euery fourth ye[illegible] then the Sunday letter leapeth, and that yeere [illegible] Psalmes and Lessons which serue for the 23 day [illegible] February, shal be read againe the day following, [illegible] cept it be Sunday, which hath proper Lessons of [illegible] Old Testament appointed in the Table seruing [illegible] that purpose.

Also, wheresoeuer the beginning of any Lesso[illegible] Epistle or Gospel is not expressed? there ye m[illegible] begin at the begining of the Chapter.

And wheresoeuer is not expressed how farre s[illegible] bee read: there yee shall read to the end of [illegible] Chapter.

Item, so often as the first Chapter of S. Matthe[illegible] is read, either for Lessons or Gospel, yee shall be[illegible] the same at verse 18 *Now the birth of Iesus Ch[illegible]* &c. And the third Chapter of S. Lukes Gosp[illegible] shall bee read vnto the middle of verse xxiii. *Being as was supposed the sonne of Ioseph &c.*

PR

OPER LESSONS TO BE for the first Lesson, both at Morning and Euening prayer, on the Sundayes throughout the yeere, and for some also the second Lessons.

ndayes of nt.	¶ *Mattens*	¶ *Euen song*
HE first	Esaii.	Esai ii.
	v	xxiiii.
	xxv	xxvi.
	xxx	xxxii.
ndayes af *hristmas.*		
irst	Esai xxxvii,	Esai xxxviii.
	xli,	xliii.
ndaies af- *he Epipha* *nie.*		
irst	Esai xliiii.	Esai xlvi,
	li	liii
	lv.	lvi
	lvii.	lviii
	lix.	lxiiii
tuagesima	Geneſis i.	
agesima	Geneſis iii.	Geneſis ii
inquagesi.	Geneſis ix.	vi
Lent.		xii
Sunday	Geneſis xix.	
	xxvii.	Geneſis xxii
	xxxix.	xxxiiii
	Geneſis xliii.	xlii
	Exod iii.	Geneſis xlv
	ix.	Exod v
		x
ſter day.		
eſſon.	Exod xii.	Exod xiiii
Leſſon.	Rom vi.	Actes ii

¶ Sundayes after Easter.

	¶ *Mattens.*	¶ *Euensong.*
THE first	Numb xvi	Num xxii
ii	xxiii	xxv
iii	Deut iiii	Deut v
iiii	vi	vii
v	viii	ix
¶ *Sunday after a scension day.*	Deut xii	Deut xiii
¶ *Whitsunday*		
i lesson	Deut xvi	Wisd i
ii Lesson	Acts x Then Peter opened his mouth, &c.	Act xix. it forned, &c. *vnt* After these, &
¶ *Trinity Sunday.*		
i Lesson	Genesis xviii	Iosuah i.
ii Lesson	Matth iii	

¶ Sundayes after Trinity.

	¶ *Mattens.*	¶ *Euensong.*
First Sunday	Iosuah x	Iosuah xxiii
ii	Iudicum iiii	Iudicum v
iii	i Sam ii	i Sam iii
iiii	i Sam xii	i Sam xiii
v	xv	xvi)
vi	ii Sam xii	ii Sam xxi
vii	xxii	xxiiii
viii	i King xlii	i Kings xvii
ix	xviii	xix
x	xxx	xxiii
xi	ii king v	ii King ix
xii	x	xviii
xiii	xix	xxii
xiiii	Ieremie v	Ieremie xxii
xv	xxxv	xxxvi
xvi	Ezech ii	Ezech xiiii
xvii	xvi	xviii
xviii	xx	xxiiii
xix	Daniel iii	Daniel vi
xx	Ioel ii	Micah vi
xxi	Abac ii	Prouerb i

xxii	Prouerbes ii	Prouerbs iii
xxiii	xi	xii
xxiiii	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xvi

¶ Lessons proper for holy dayes.

	¶ *Mattens.*	¶ *Euensong.*
S *Andrew*	Prouerbs xx.	Prouerbes xx.
¶ *S Tho.*	xxiiii	xxiiii.
Apost.		
Nativity of Christ i Lesson.	Esai ix	Esai vii. God spake once againe to Achaz.
ii Lesson	Luke ii *vnto* And vnto men good will.	Titus iii. The kindnesse and loue, &c.
	Prouerbs xxviii	Eccles iiii.
S Steuen. i Lesson	Actes vi and vii	
ii Lesson	Stenen full of faith, &c *vnto* And when for the yeeres &c.	Acts vii. When forty yeres were &c *vnto* Stenē full of the holy Ghost, &c.
S. John. i Lesson	Eccle v	Eccles vi.
ii Lesson.	Apoca i	Apoca xxii.
	Iere. xxxi *vnto*	Wisd. i.
Innocents day.	Moreouer I heard Ephraim	
Circumcision.	Genesis xvii.	Deu. x *vnto*
i Lesson.		And now Israel, &c. Colos. ii.
ii Lesson.	Rom. ii.	
	Esai xl.	Esai xlix.
Epiphanie.	Luke iii *vnto*	Iohn ii *vnto*
i Lesson.	So that he was	After this he
ii Lesson.	supposed to be, &c.	went to Capernaum.

¶ *Conuersion.*

	¶ *Matens.*	¶ *Euenſo*
¶ *Conuerſion of S Paul.* i Leſſon.	Wiſdome v.	
ii Leſſon.	Acts xxii *vnto* They heard him.	Wiſdome Actes xxvi
¶ *Purification of Mary.*	Wiſdom ix	
¶ *S Matthias*	Wiſdom xix.	Wiſdome
¶ *Anunci. of Marie.*	Eccleſiaſtes ii	
¶ *Wedneſday before Eaſter.*	Oſee xiii.	Eccle i. Eccle iii.
¶ *Thurſday before Eaſter.*	Daniel ix.	Oſee xiiii.
¶ *Good friday.*		Ierem xx
¶ *Eaſter euen.*	Geneſis xxii.	Eſai liii.
¶ *Munday in Eaſter weeke.* i Leſſon.	Zacharie ix.	Exodus xii
ii Leſſon.	Exodus xvi.	
¶ *Tueſday in Eaſter weeke.* i Leſſon.	Matth. xxviii.	Exodus x Actes iii.
ii Leſſon.	Exodus xx.	
¶ *S. Marke.*	Luk. xxiiii, *vnto* And behold two of them	Exod xx
¶ *Philip and Iacob.*	Eccle. iiii.	i Cor xv.
	Eccle. vii.	Eccle v.
¶ *Aſcenſion day.*	Deuter x.	Eccle ix.
¶ *Munday in Whitſun week* I Leſſon.	Gene xi. *vnto* Theſe are the generations of Sem.	ii King Num xi G vnto me, d
ii Leſſon.	i Cor xii.	*vnto* Mo
¶ *Tueſday in Whitſun weeke.*	i Sam xix Dauid came to Samuel, &c.	and the, d Deut xxx Eccle. xii

¶ S

¶ S. Barnabe.	¶ Mattens.	¶ Euenſong.
i Leſſon	Eccle x.	Eccle xii.
ii Leſſon.	Actes xiiii	Acts xv *vnto*
¶ S. Iohn Baptiſt.		After certaine
i Leſſon.	Mala iii	daies
ii Leſſon.	Matth xiii	Mala iiii
¶ S. Peter.		Matth xiii vnto
i Leſſon	Eccln xv.	when Ieſus, &c
ii Leſſon	Actes iii	Eccln xix
¶ S. Iames.	Eccln xxi.	Actes iiii
¶ S. Bartho.	xxv	Eccln xxii
¶ S. Matth.	xxxv.	xxix
¶ S. Michael.	xxxix	xxviii
¶ S. Luke.	ii	xxliiii
¶ Simon and Iude.		Iob i
i Leſſon.	Iob xxiiii xxv.	Iob xiii.
¶ All Saints.	Wiſdom iii *vn*	Wiſd. x *vnto*
I Leſſon.	*to* Bleſsed is ra	his ielouſie alſo
	ther the &c.	
ii Leſſon.	Heb xi xii S.	Apoc xix *vnto*
	by faith *vnto*,	And I ſaw an
	if ye endure &c	Angel ſtand.

¶ Proper Pſalmes on certaine dayes

	¶ Mattens.	¶ Euenſong
Chriſtmas day	Pſalmes xix.	Pſal lxxxix
	xlv	cx
	lxxxv.	cxxxii
Eaſter day.	ii	cxiii
	lvii	cxiiii
	cxi	cxviii
Aſcenſion day	Pſalm viii	Pſalm xxiiii
	xv	lxviii
	xxi	cviii
Whitſunday.	xlviii	ciii
	lxvii	cxlv

¶ THE ORDER OF THE Pſalmes to be ſaid at Morning and Euening Prayer.

	Morning Prayer.	*Euening Prayer*
1	1 2 3 4 5	6 7 8
2	9 10 11	12 13 14
3	15 16 17	18
4	19 20 21	22 23
5	24 25 26	27 28 29
6	30 31	32 33 34
7	35 36	37
8	38 39 40	41 42 43
9	44 45 46	47 48 49
10	50 51 52	53 54 55
11	56 57 58	59 60 61
12	62 63 64	65 66 67
13	68	69 70
14	71 72	73 74
15	75 76 77	78
16	79 80 81	82 83 84 85.
17	86 87 88	89
18	90 91 92	93 94
19	95 96 97	98 99 100 101
20	102 103	104
21	105	106
22	107	108 109
23	110 111 112 113.	114 115
24	116 117 118	119 Inde 4
25	Inde 5	Inde 4
26	Inde 5 (124 125	Inde 4 (130 131
27	120 121 122 123	126 127 128 129
28	132 133 134 135	136 137 138
29	139 140 141	142 143
30	144 145 146	147 148 149 150

An Almanack for 30 yeeres

The yeere of	The Golden number.	The Sunday Letter.	The Leape yeere.	Ashwednesday the first day of Lent.	Easter day.
512.	17	E	D	25 Febr.	Aprill 12.
513.	18	C		17	4
514.	19	B		9 March.	24
515.	1	A	F	22 Febr.	9
516.	2	G		14	March 31.
517.	3	E		7 March.	April 20.
518.	4	D		18 Febr.	5
519.	5	C	A	10	March 28.
520.	6	B		1 March.	April 16.
521.	7	G		14 Febr.	1
522.	8	F		6 March.	21
523.	9	E	C	16 Febr.	13
524.	10	D		11	March 28.
525.	11	B		2 March.	April 17.
526.	12	A		22 Febr.	9
527.	13	G	E	7	March 25.
528.	14	F		27	April 13.
529.	15	D		18	5
530.	16	C		10	March 28.
531.	17	B	G	23	April 10.
532.	18	A		20	1
533.	19	F		6 March.	April 21.
534.	1	E		19 Febr.	6
535.	2	D	B	11 Febr.	March. 29
536.	3	C		2 March.	April 17.
537.	4	A		22 Febr.	9
538.	5	G	D	7	March 25.
539.	6	F		27	April 13.
540.	7	E		19	5
541.	8	C		10 March.	25

¶ To find Easter for euer.

Prime. | A | B | C | D | E | F | G

i	Apr 9.	10	11	12	6	7	8
ii	Mar 26	27	28	29	30	31	A
iii	Apr 16	17	18	19	20	14	1
iiii	Apr 9.	3	4	5	6	7	8
v	Mar 26	27	28	29	33	24	2
vi	Apr 16	17	11	12	13	14	1
vii	Apr 2.	3	4	5	6	ma 31	A
viii	Apr 23	24	25	19	20	21	2
ix	Apr 9.	10	11	12	13	14	8
x	Apr 2.	3	ma 8	29	30	31	A
xi	Apr 16	17	18	19	20	21	2
xii	Apr 9	10	11	5	6	7	8
xiii	Mar 26	27	28	29	30	31	2
xiiii	Apr 16	17	18	19	13	14	1
xv	Apr 2.	3	4	5	6	7	8
xvi	Mar 26	27	28	22	23	24	2
xvii	Apr 16	10	11	12	13	14	1
xviii	Apr 2	3	4	5	ma 30	31	A
xix	Apr 23	24	18	18	29	21	2

¶ When yee haue found the Sunday Letter in the vppermoſt Line, guide your eye downeward from the ſame, till ye come right ouer the Prime, and there is ſhewed both what Moneth, and what day of the Moneth Eaſter falleth that yeere.

¶ Ianuary hath xxxi. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesson*	2. *Less.*	1. *Less.*	2. *Less.*
1	*A*	*Newyeres*	Gen. 17	Rom. 2	Deu. 10	Col. 2.
2	b	*day.*	Gen. 1	Matt. 1	Gen. 2	Rom. 1
3	c		3	2	4	2
4	d		5	3	6	3
5	e		7	4	8	4
6	f	*Epiph anie*	Esai. 60	Luk. 3.	Esa. 49	1oh. 2.
7	g		Gen. 9.	Matt. 5	Gen. 12	Rom. 5
8	*A*	Lucian.	13	6	14	6
9	b		15	7	16	7
10	c		17	8	18	8
11	d		19	9	20	9
12	e	*Sol in Aq*	21	10	22	10
13	f	Hillarie.	23	11	24	11
14	g		25	12	26	12
15	*A*		27	13	28	13
16	b		29	14	30	14
17	c	Prisca.	31	15	32	15
18	d		33	16	34	16
19	e		35	17	37	1 Cor. 1
20	f	Fabian.	38	18	39	2
21	g	Agnes.	40	19	41	3
22	*A*	Vincent.	42	20	43	4
23	b		44	21	45	5
24	c		46	22	47	6
25	d	Conu. of Paul.	wisd. 5.	Act. 22	wisd. 6	Act. 26
26	e		Gen. 48	Mat 23	Gen. 49	1 Cor. 7
27	f		50	24	Exod. 1	8
28	g		Exod. 2	25	3	9
29	*A*		4	26	5	10
30	b		7	27	8	11
31	c		9	28	10	12

¶ February hath xxviii. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesson*	2. *Leff.*	1. *Leff.*	2. *Leff.*
1	d	Faſt.	Exo. 11.	Mat. 1	Exo. 12	1 Co. 11
2	e	*Pu. of Ma*	Wiſd. 9.	2	Viſ. 12	14
3	f	Baſil.	Exo. 13	3	Exo. 14	15
4	g		15	4	16	16
5	A	Agatha.	17	5	18	2 Co. 3
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		32	9	33	5
10	f		34	10	Leu. 18	6
11	g		Leui, 19	11	20	7
12	A	*Solin Piſ*	26	12	Nū. 11	8
13	b		Num. 12	13	13	9
14	c		14	14	16	10
15	d		17	15	20	11
16	e	Valentine	21	16	22	11
17	f		23	Lu. di.	24	12
18	g		25	di. ī.	27	Gal. 1.
19	A		30	2	31	2
20	b		32	3	35	3
21	c		35	4	Deut. 1	4
22	d		Deut. 2.	5	3	5
23	e		4	6	5	6
24	f	Faſt.	Wiſd. 19	7	Eccl. 1	Eph. 1.
25	g	*S. Mat-*	Deut. 6.	8	Deut, 7	2
26	A	*thias*	8	9	9	3
27	b		10	10	11	4
28	c		12	11	13	5

MARCH

¶ March hath xxxi. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesson*	2. *Less.*	1. *Less.*	2. *Less*
d	Dauid.		Deut. 16	Luk. 12	Deu. 17	Eph. 6
e	Cedde.		18	13	19	Phil. 1
f			20	14	21	2
g			22	15	24	3
A			25	16	26	4
b			27	17	28	Col. 1.
c	Perpetue.		29	18	30	2
d			31	19	32	3
e			33	20	34	4
f			Iosu. 1	21	Iosu. 2	1. Th. 1
g	*Equin.*		3	22	4	2
A	Gregory.		5	23	6	3
b	*Solin Ar*		7	24	8	4
c			9	Ioh. 1	10	5
d			23	2	24	1. Th. 1
e			Iudg. 1	3	Iudg. 2	2
f			3	4	4	3
g	Edward.		5	5	6	2. Ti. 1
A			7	6	8	2. 3.
b	Benedict.		9	7	10	4
c			11	8	12	5
d			13	9	14	6
e			15	10	16	2. Tim
f			17	11	18	2
g	*Annun*		Eccle. 2	12	Eccl. 3	3
A	*of Mary.*		Iudg. 19	13	Iud. 20	4
b	*Init. R*		21	14	Rut. 1	Tit. 2.
c	*Car.*		Ruth. 2.	15	3	3. 3.
d			4	16	1. Sa. 1	Phile.
e			1. Sam. 2	17	3	Heb. 1
f			4	18	5	2

¶ Aprill hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. Lesse.	1 Lesse.	2. Le
1	g		1 King 6	Ioh. 19	1. Sa. 7	Heb.
2	A		8	20	9	4
3	b	Richard.	10	21	11	5
4	c	Ambrole.	12	Acts. 1	13	6
5	d		14	2	15	7
6	e		16	3	17	8
7	f		18	4	19	9
8	g		20	5	21	10
9	A		22	6	23	11
10	b		24	7	25	12
11	c	*Sol in*	26	8	27	13
12	d	*Taur.*	28	9	29	Iam.
13	e		30	10	31	2
14	f		2 Sam. 1	11	2. Sa. 2	3
15	g		1	12	4	4
16	A		3	13	6	5
17	b		5	14	8	1. Pe
18	c		9	15	10	2
19	d		11	16	12	3
20	e	Alphage.	13	17	14	4
21	f		15	18	16	5
22	g		17	19	18	2. Pe
23	A	S. George	19	20	20	2
24	b		21	21	22	3
25	c	*Marke E-*	Eccl. 4.	22	Eccl. 5	1 Ioh.
26	d	*uangel.*	2 sam 23	23	2 sa. 2	2
27	e		1. kin. 1	24	1. kin 2	3
28	f		3	25	4	4
29	g		5	26	6	5
30	A		7	27	8	2. 3 Ioh

¶ May hath xxxi. dayes,

			¶ Morning prayer.		¶ Euening prayer.	
			1. Lesson	2. Leß,	1 Leſſ,	2, Leß.
1	b	*Philip and*	Eccle. 7.	Act. 8.	Eccl. 9	Iude. 1
2	c	*Iacob.*	1. king. 9	28	1 ki. 10	Rom. 1
3	d	Inuention	11	Mat. 1	12	2
4	e	of the	13	2	14	3
5	f	croſſe.	15	3	16	4
6	g	Iohn Port	17	4	18	5
7	*A*		19	5	20	6
8	b		21	6	22	7
9	c		2 king. 1	7	2. ki. 2	8
10	d		3	8	4	9
11	e		5	9	6	10
12	f	*Sol in Ge*	7	10	8	11
13	g		9	11	10	12
14	*A*		11	12	12	13
15	b		13	13	14	14
16	c		15	14	16	15
17	d		17	15	18	16
18	e		19	16	20	1 Co. 1
19	f	Dunſtane.	21	17	22	2
20	g		23	18	24	3
21	*A*		25	19	Ezr. 2	4
22	b		1. Eſd. 1	20	4	5
23	c		5	21	6	6
24	d		7	22	9	7
25	e		2. Eſd. 3	23	Neh. 2	8
26	f		4	24	5	9
27	g	Auguſtine	6	25	8	10
28	*A*		9	26	10	11
29	b		13	27	Heſt. 1	12
30	c		Heſt. 2.	28	3	13
31	d		4	Mar. 1	5	14

¶ Iune hath. xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Lesson*	2. *Less*	1. *Less*	2. *Les*
1	e		Hest. 6.	Mar. 2	Hest, 7	1 Co 1
2	f		8	3	9	16
3	g	Nichom.	Iob. 1.	4	Iob. 2	2 Co.
4	A		3	5	4	2
5	b	Boniface	5	6	6	4
6	c		7	7	8	4
7	d		9	8	10	5
8	e		11	9	12	6
9	f		13	10	14	7
10	g		15	11	16	8
11	A	Bar. Apo.	Eccl. 10	Act 14	Eccl, 12	Act. 1
12	b	*Sol in Ca.*	Iob. 17.	Mar, 12	Iob, 19	2 Co. 9
13	c	Solf. esti.	20	13	21	10
14	d		22	14	24	11
15	e		24. 25	15	26. 27.	12
16	f		28	16	29	13
17	g		30	Luke, 1	31	Gal. 1,
18	A		32	2	33	2
19	b		34	3	35	3
20	c	Edward.	36	4	37	4
21	d		38	5	39	5
22	e		40	6	41	6
23	f	Fast.	42	7	Pro. 1	Eph. 1
24	g	*Iohn. Bapt*	Mala. 3	Mat 3	Mal. 4	Mat 14
25	A		Prou, 2.	Luk. 8	Prou. 3	Eph. 2
26	b		4	9	5	3
27	c		6	10	7	4
28	d	Fast.	8	11	9	5
29	e	*S. Peter.*	Eccl 1	Act. 3.	Ecc, 19	Act. 4
30	f		Prou. 10	Luk. 12	Pro. 11	Eph. 6,

¶ Iuly hath xxxi. dayes.

		¶ Morniug prayer.		¶ Euening prayer.	
		1 *Lesson*	2 *Less.*	1 *Less.*	2. *Less.*
c	Visit. Ma.	Pron. 12	Luk. 3	Pro. 13	Phil. 1
d		14	14	15	2
e	Martin.	16	15	17	3
f		18	16	19	4
g		20	17	21	Colo. 1
A	Dogdays.	22	18	23	2
b		24	19	25	3
c		26	20	27	4
d		28	21	29	1 The. 1
e		31	22	Eccle. 1	2
f		Eccle. 2	23	3	3
g	*Sol in Leo*	4	24	5	4
A		6	Ioh. 1.	7	5
b		8	2	9	2 Th. 1
c	Swithun.	10	3	11	2
d	Augustin.	12	4	Iere. 1	3
e		Iere. 2.	5	3	*1.* Ti. 1
f		4	6	5	2. 3.
g		6	7	7	4
A	Margaret.	8	8	9	5
b		10	9	11	6
c	Magdal.	12	10	13	2. Ti. 1
d		14	11	15	2
e	Fast.	16	12	17	3
f	*Iam. Ap.*	Eccl. 21	13	Ecc. 29	4
g	Anne.	Iere. 18	14	Ier. 19	Titus 1
A		20	15	21	2. 3.
b		22	16	23	Phil. 1
c		24	17	25	Heb. 1
d		26	18	27	2
e		27	19	29	3

¶ Auguſt hath xxxi. dayes.

			¶ Morning prayer.		¶ Euening prayer	
			1 Leſſon	2 Leſſ	1 Leſſ.	2,
1	c	Lammas.	Iere 30	Ioh 20	Iere. 31	He
2	d		32	21	33	
3	e		34	Act. 1	35	
4	f		36	2	37	
5	g		38	3	39	
6	A	Transfig.	40	4	41	
7	b	Name of Ieſ.	42	5	43	
8	c		44	6	45.46	
9	d		47	7	48	
10	e	Laurence.	49	8	50	
11	f		51	9	52	
12	g	*Sol in Vi.*	Lame. 1	10	Lam. 2	
13	A		3	11	4	
14	b		5	12	Eze. 2	
15	c		Ezech. 3	13	6	
16	d		7	14	13	
17	e		14	15	18	
18	f		33	16	34	
19	g		Dan. 1.	17	Dan. 2	
20	A		3	18	4	
21	b		5	19	6	
22	c		7	20	8	
23	d	Faſt.	9	21	10	
24	e	*Bart. A.*	Eccl. 20	22	Ec. 26	
25	f		Dan. 11	23	Dan. 12	
26	g		(***)	24	14	
27	A		Oſee. 1.	25	Oſ. 2. 3	
28	b	Auguſtin.	4	26	5 *C.*	
29	c	Behead.	7	27	8	
30	d	of Iohn.	9	28	10	
31	e		11	Mar. 1	12	

***) Note, that the 13. of Daniel, touching ỹ H
of Suſanna, is to bee read vntill theſe
And King Aſtyages. &c.

¶ September hath xxx. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1 *Lesson*	2 *Less.*	1 *Less.*	2 *Less.*
1	f	Gyles.	Olee. 13	Mat. 2.	Ole. 14	Rom
2	g		Ioel. 1	3	Ioel. 2	3
3	*A*		3	4	Amo. 1	4
4	b		Amos. 2	5	3	5
5	c	Dog. daies	4	6	5	6
6	d	end.	6	7	7	7
7	e	Enur. biſh	8	8	9	8
8	f	Nat. of Ma.	Abid. 1	9	Iona. 1	9
9	g		Ion. 2. 3	10	4	10
10	*A*		Mich. 1	11	Mich. 2	11
11	b		3	12	4	12
12	c	*Sol in Lib.*	5	13	6	13
13	d		7	14	Naum.	14
14	e	Holy croſſ	Naum. 2	15	3	15
15	f	*Aequinoc.*	Abac. 1	16	Abac. 2	16
16	g	*Autum.*	3	17	Soph. 1	1 Cor. 1
17	*A*	Lambert.	Soph. 2	18	3	2
18	b		Agge. 1	19	Agge. 2	3
19	c		Zach. 1	20	Zac. 23	4
20	d	Faſt.	4. 5	21	6	5
21	e	*S. Matthew*	Eccl. 35	22	Eccl 38	6
22	f		Zach. 7.	23	Zach. 8	7
23	g		9	24	Io	8
24	*A*		11	25	12	9
25	b		13	26	14	10
26	c	Cyprian.	Mala. 1	27	Mala. 2	11
27	d		3	28	4	12
28	e		Tob. 1	Mar. 1	Tobi. 2	13
29	f	*S. Michael.*	Eccl. 39	2	Eccl 44	14
30		Hierome.	Tobi. 3.	3	Tobi. 4	15

¶ October hath. xxxi. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. *Leſſ.*	2. *Leſſ.*	1. *Leſſ.*	2 *Le*
1	A	Remige.	(*)	Mat. 4	Tob. 16	1 Co
2	b		Tob. 7.	5	8	2. Co
3	c		9	6	10	2
4	d		11	7	12	3
5	e		13	8	14	4
6	f	Faith.	Iudit. 1,	9	Iudit. 2	5
7	g		3	10	4	6
8	A		5	11	6	7
9	b	Dennis.	7	12	8	8
10	c		9	13	10	9
11	d		11	14	12	10
12	e	*Sol in Sc.*	13	15	14	11
13	f	Edward.	15	16	16	12
14	g		Wiſd. 1	Lu. di1	Wiſ. 2.	13
15	A		3	di.	4	Gal
16	b		5	2	6	2
17	c	Etheldr.	7	3	10b. 1	3
18	d	*Luke. Su.*	Eccl. 51	4	8	4
19	e		Wiſd. 9	5	Wiſ. 10	5
20	f		11	6	12	6
21	g		13	7	14	Ephe.
22	A		15	8	16	2
23	b		17	9	18	3
24	c		19	10	Eccl. 1.	4
25	d	Criſpine.	Eccl. 2	11	3	5
26	e		4	12	5	6
27	f	Faſt.	6	13	7	Phil.
28	g	*Simon &*	10,2425	14	Ioh. 42	2
29	A	*Iude.*	Eccl. 8,	15	Eccl. 9.	3
30	b		10	16	11	4
31	c	Faſt.	12	17	13	Colo

(*) Note that the 6. of Exodus is to be read the fi
of October at Morning prayer, vnto theſe wor
Theſe be the heads, &c.

¶ Nouember hath xxx dayes.

		¶ Morning prayer.		¶ Euening prayer.	
		1. Leſſ.	2. Leſſ.	1. Leſſ.	2 Leſſ.
d	*All Sain*	Wiſd. 3	He. 11.	Wiſd. 5	Apo. 19
e		Eccl. 14	Lu. 1	Ecc. 15	Col. 2.
f		16	19	17	3
g		18	20	19	4
A	*Pap. conſp*	20	21	21	1. Th. 1
b	Leonard.	22	22	23	2
c		24	23	25 (*)	3
d		27	24	28	4
e		29	Ioh, 1.	30	5
f		31	2	32	2. Th. 1
g	S. Martin.	33	3	34	2
A	*Sol, in Sag*	35	4	36	3
b	Brice.	37	5	38	1 Tim. 2
c		39	6	40	2. 3.
d	Machute	41	7	42	4
e		43	8	44	5
f	Hugh. biſh	45	9	(*)	6
g		47	10	48	2 Tim. 1
A		49	11	50	2
b	Edmund	51	12	Baru. 1	3
c	King.	Baruc 2	13	3	4
d	Cicely.	4	14	5	Titus. 1
e	Clement	6	15	Eſai. 1.	2. 3.
f		Eſai. 2.	16	3	Phile. 1
g		4	17	5	Heb. 1.
A	Katherine.	6	18	7	2
b		8	19	9	3
c		10	20	11	4
d	Faſt.	12	21	13	5
e	*And. Ap*	Pro. 20	Acts. 1	Pro. 21	6

(*) The beginning of ỳ 26. Chap. of Ecclus. *(vnto) But when one is, &c.* muſt be read with ỳ 25. chap.

(*) Note that the 46. Chapter of Eccleſiaſticus is to be read vnto theſe words, *After this he told, &c.*

¶ December hath xxxi. dayes.

			¶ Morning prayer.		¶ Euening prayer.	
			1. Leſſ.	2. Leſſ	1. Leſſ.	2. Leſſ
1	f		Eſai. 14	Acts. 2	Eſai. 15	Heb. 7
2	g		16	3	17	8
3	A		18	4	19	9
4	b		20. 21	5	22	10
5	c		23	6	24	11
6	d	Nicolas.	25	dim. 7,	26	12
7	e		27	dim. 7	28	13
8	f	Concep.	29	8	30	Iam. 1
9	g	Ma.	31	9	32	2
10	A		33	10	34	3
11	b		35	11	36	4
12	c	*Sol in Cap*	37	12	38	5
13	d	Lucie.	39	13	40	1. Pet.
14	e		41	14	42	2
15	f		43	15	44	3
16	g		45	16	46	4
17	A	O ſapien-	47	17	48	5
18	b	tia.	49	18	50	2. Pet.
19	c		51	19	52	2
20	d	Faſt.	53	20	54	3
21	e	Tho. Apo	Pro. 23	21	Pro. 24	1. Ioh.
22	f		Eſai. 55	22	Eſa. 56	2
23	g		57	23	58	3
24	A	Faſt.	59	24	60	4
25	b	*Chriſtmas.*	Eſai. 9.	Luke. 2	Eſai. 7	Tit. 3
26	c	*S Steuen.*	Pro. 28	Act 6. 7	Eccl. 4	Acts. 7
27	d	*S Ioan.*	Eccl. 5.	Apo. 1	Eccl. 6	Apo. 2
28	e	*Innocent.*	Ier. 31.	Act. 25	Wiſ. 1	1. Ioh.
29	f		Eſai. 61.	26	Eſai. 62	2. Ioh.
30	g		63	27	64	3. Ioh.
31	A	Siluester	65	28	66	Iude.

	before Easter	viii weekes
quagesima.		vii weekes
		vi weekes
dragesima.		v weekes
ations.	after	
Sunday.	Easter	vii weekes
ditie Sunday.		viii weekes

ese to be obserued for holy dayes, and none other.

That is to say, Al Sundayes in the yere. The daies of the Feasts of ỹ Circumcision of our Lord Ie Christ. Of the Epiphany. Of the Purification of le sed Virgin. Of S. Mathias the Apostle. Of Annunciation of the b lessed Virgin. Of S. Marke Euangelist. Of S. Ph lip and Iacob the Apostles. he Ascencion of our Lord Iesus Christ. Of the Na e of S. Iohn Baptist. Of S. Peter the Arostle. Of nes the Apostle. Of S. Bartholomew the Apostle . Matthew the Apostle Of S. Michael the Arch l. Of S. Luke the Euangelist. Of S. Simon and ge ỹ Apostles. Of all Saints. Of S. Andrew the le. Of S. Thomas the Apostle. Of the Natiuitie ur Lord. Of S. Steuen the Martyr. Of S. Iohn the ngelist. Of the holy Innocents Munday and day in Easter weeke. Munday and Tuesday in itsun weeke.

rule to know when the Terme beginneth and endeth.

Hillarie Terme beginneth the xxiii. day of Ianua rie (if it be not Sunday: if it be Sunday, then next day after) and endeth the xii of February.

Easter Terme beginneth xviii. dayes after Easter day, & endeth foure dates after ỹ Ascension day

Trinitie Terme beginneth twelue dayes after Whitsunday, and endeth the Wednesday fortnight after.

Michaelmas Terme beginneth the ix. day of October, if be not Sunday, and endeth the xxviii

¶ The

¶ The Order where Mo ning and Euening Prayer shall be vſed and ſaid.

THe *Morning and Euening Praye be vſed in the accuſtomed place Church, Chappell, or Chancell, except i lee otherwiſe determined by the Ordinary place: And the Chancels ſhall remaine a haue done in times paſt.*

And here is to be noted, that the M at the time of the Communion, and a times in his Miniſtration, ſhall vſe Ornaments in the Church, as were in authority of Parliment in the ſecond yeere raigne of Edward the ſixt, accor ding t Acte of Parliament ſet in the beginning Booke.

AN ORDER FOR Morning Prayer dayly thorowout the yeere.

the beginning both of Morning prayer, & ise of Euening prayer, ỹ Minister shal rende a loud voyce some one of these Sentences of Scriptures that follow: And then hee shall hat which is writtē after ỹ said Sentences.

AT* what time soeuer a sinner doth repent him of his sin from the bottome of his heart, I will put all his wickednesse out of my remembrance, he Lord.

doe know mine owne wickednes, and my sin aies against me.

Turne thy face away from our sinnes (O Lord) lot out all our offences.

sorrowfull spirit is a sacrifice to God: de- not (O Lord) humble and contrite hearts.

ent your hearts and not your garments, and to the Lord your God, because he is gentle ercifull he is patient and of much mercy, and one that is sorry for your afflictions.

o thee (O Lord God) belongeth mercy and for ss, for we haue gone away from thee, and not hearkned to thy voice, whereby we might in thy Lawes, which thou hast appoinred for vs orrect vs, O Lord, and yet in thy iudgments thy fury, lest we should be consumed and t to nothing.

mend your liues: for the kingdone of God and.

will goe to my Father, and say vnto him, Fa- haue sinned against heauen and against thee: no more worthy to be called thy sonne.

Enter not into iudgment with thy ſeruant Lord: for noe fleſh is righteous in thy ſight.

If we ſay we haue no ſinne, we deceiue ſelues, and there is no truth in vs.

DEarely beloued brethren, the Scripture teacheth vs in ſundry places to acknowledge and confeſſe our manifold ſins and wickednes, & that we ſhould not diſſemble nor cloake them before the face of Almighty God our heauenly father, but confeſſe them with an humble lowly penitent and obedient heart, to the end that we may obtain forgiuenes of the ſame by his infinite goodneſſe and mercy. And although we ought at all times humbly to acknowledge our ſinnes before God, yet ought we moſt chiefly ſo to doe when we aſſemble and meet together, to render thanks for the great benefites that we haue receiued at his hands, to ſet forth his moſt worthy praiſe, to heare his moſt holy word, and to aſke thoſe things which be requiſite and neceſſary, aſwel for the body as the ſoule. Wherefore I pray, and beſeech you as many as be here preſent, to accompany me with a pure heart, and humble voice, vnto the throne of the heauenly grace, ſaying after me.

A general confeſſion to be ſaid of the whole congregation, after the Miniſter, kneeling.

ALmighty and moſt merciful father, we haue erred and ſtrayed from thy wayes like loſt ſheep: we haue followed too much the deuices and deſires of our own hearts: we haue offended againſt thy holy Lawes we haue left vndone thoſe things which we ought to haue done, and we haue done thoſe things which we ought not to haue done, and there is no health in vs: but thou O Lord haue mercy vpon vs miſerable offenders Spare thou them O God, which confeſſe their faultes: reſtore them that be penitent, according to thy promiſes declared vnto mankind in Chriſt Ieſus our Lord: and grant O moſt mercifull Father for his ſake that we may hereafter liue a godly, righteous and ſober life, to the glory of thy holy Name.

The absolution or remission of sinnes, to be pronounced by the Minister alone.

Lmightie God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner rather that hee may turne from his wickednesse liue: and hath giuen power and commande- ment to his Ministers to declare and pronounce to his people, being penitent, the absolution and re- mission of their sinnes: he pardoneth and absoluеth them which truely repent, and vnfainedly be- leeue his holy Gospel: Wherfore we beseech him to giue vs true repentance, and his holy Spirit that those things may please him which wee doe at this present, and that the rest of our life hereafter may be pure and holy so that at the last we may come to his eternall ioy, through Iesus Christ our Lord.

¶ *The People shall answere Amen.*

Then shall the Minister begin the Lords Prayer with a loud voice.

OVr Father which art in heauen, Hallowed be thy Name. Thy Kingdome come, Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

¶ *Then like wise he shall say,*

O Lord open thou our lips.

Answ. And our mouth shal shew forth thy praise.

Minist. O God make speed to saue vs.

Answ. O Lord make haste to helpe vs.

Minist. Glory be to the Father, &c.

Answ. As it was in the beginning, &c.

Praise yee the Lord.

The shalbe said or sung this Psalme following.

OCome let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation. Let vs come before his presence with thankesgiuing: & shew our selues glad in him with Psalmes. For the Lord is a great God: and a great King aboue all Gods.

In his hands are all the corners of the earth: and the strength of the hils is his also.

The Sea is his, and hee made it: and his han[illegible] prepared the dry land.

O come let vs worship and fall downe: a[illegible] knecle before the Lord our Maker.

For he is the Lord our God: and we are the peo[illegible]ple of his pasture, and the sheepe of his hands.

To day if yee will heare his voyce harden m[illegible] your hearts: as in the prouocation, and as in t[illegible] day of temptation, in the wildernesse.

When your Fathers tempted mee: prooued m[illegible] and saw my workes.

Fourty yeeres long was I grieued with this ge[illegible]neration, and said: It is a people that doe erre[illegible] their hearts, for they haue not kowne my wayes. vnto whom I sware in my wrath: that they shou[illegible] not enter into my rest.

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Then shal follow certaine Psalmes in order [illegible] they be appointed in a Table made for that p[illegible]pose except there be proper Psalmes appoint[illegible] for that day. And at the end of euery Psalm throughout the yeere, and likewise in the end [illegible]* Benedictus, Benedicite, Magnificat, *and* Nunc d[illegible]mittis *shall be repeated.*

Glory be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Then shalbe read two Lessons distinctly with loud voice, that the people may heare. The fir[illegible] of ye, old Testament, the second of the New like[illegible] they be appointed in the kalender, except there [illegible] proper lessons assigned for that day: the minist[illegible] that readeth the Lesson standing & turning hi[illegible] so, as he may best be heard of al such as be prese[illegible] And before euery lesson the Minister shal say th[illegible] The first, second, third, or fourth Chapter of G[illegible]nesis, or Exodus, Matthew, Marke, or other like[illegible] is appointed in the Kalender. And in the end [illegible] euery Chapter he shall say.*

Here endeth such a Chapter of such a Booke.

¶ *And (to the end the people may the better hear[illegible] in such places where they do sing, there shall th[illegible] lesson be sung in a plaine tune, after the maner [illegible] distinct reading, & likewise the Epistle & Gosp[illegible]*

¶ *Aft[illegible]*

After the first Lesson, shall follow Te Deum laudamus in english dayly throughout the whole yeere.

WE praise thee (O God:) we acknowledge thee to be the Lord.

All the earth doeth worship thee: the Father everlasting.

To thee all Angels cry aloud. the heauens, and all the powers therein.

To thee Cherubin and Seraphin: continually doe cry.

Holy, holy, holy: Lord God of Sabbath.

Heauen and earth are full of the Maiesty: of thy glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the prophets: praise thee.

The noble army of Martirs: praise thee.

The holy Church throughout all the world: doth knowledge thee.

The Father of an infinite Maiestie.

Thy honourable: true and onely Sonne.

Also the holy Ghost the Comforter.

Thou art the King of Glory: O Christ.

Thou art the euerlasting Sonne: of the Father.

When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.

When thou hadst ouercome the sharpenesse of death thou diddest open the Kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God in the glory of the Father.

We beleeue that thou shalt come: to bee our Iudge.

We therefore pray thee help thy seruants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints: in glory euerlasting.

O Lord saue thy people: and blesse thine heritage.

Gouerne: them and lift them vp for euer.

Day by day: we magnifie thee.

And we worship thy Name: euer world without end.

Vouchsafe, O Lord: to keepe vs this day w
out sinne.

O Lord haue mercy vpon vs: haue mercy vpon

O Lord let thy mercy lighten vpon vs: as
aunst is in thee.

O Lord in thee haue I trusted: let me nev
confounded.

¶ Or this Canticle. *Benedicite omnia opera Domini.*

O All ye works of the Lord, blesse ye the L
praise him and magnifie him for euer.

O yee Angels of the Lord, blesse ye the Lo
praise him and magnifie him for euer.

O ye heauens, blesse ye the Lord: praise him
magnifie him for euer.

O ye waters that be aboue the firmament: bles
the Lord: praise him and magnifie him for eu

O all ye powers of the Lord, blesse ye the L
praise him and magnifie him for euer.

O ye Sun and Moone blesse ye the Lord: p
him and magnifie him for euer.

O ye starres of heauen, blesse ye the Lord:
him and magnifie him for euer.

O ye showres and dew, blesse ye the Lord: p
him and magnifie him for euer.

O ye winds of God, blesse yee the Lord: p
him and magnifie him for euer.

O ye fire and heat, blesse ye the Lord: praise
and magnifie him for euer.

O ye Winter and Summer, blesse ye the L
praise him and magnifie him for euer.

O ye dewes and frosts, blesse ye the Lord:
him and magnifie him for euer.

O yee frost and cold, blesse ye the Lord: p
him and magnifie him for euer.

O yee yce and snow, blesse yce the Lord: p
him and magnifie him for euer.

O ye nights and dayes, blesse ye the Lord: p
him and magnifie him for euer.

O ye light and darkenesse, blesse yee the L
praise him and magnifie him for euer.

O yee lightnings and clouds, blesse ye the L
praise him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe
him and magnifie him for euer.
O yee mountaines and hills, bleſſe yee the Lord:
praiſe him and magnifie him for euer.
O all yee greene things vpon the earth, bleſſe yee
the Lord praiſe him and magnifie him for euer.
O yee welles, bleſſe yee the Lord: praiſe him and
magnifie him for euer.
O yee ſeas and floods, bleſſe yee the Lord: praiſe
him and magnifie him for euer.
O yee whales, and all that moone in the waters,
bleſſe yee the Lord: praiſe him and magnifie him
for euer.
O all yee ſonles of the ayre, bleſſe yee the Lord:
praiſe him and magnifie him for euer.
O all yee beaſts and cattell, bleſſe yee the Lord:
praiſe him and magnifie him for euer.
O ye children of men, bleſſe yee the Lord: praiſe
him and magnifie him for euer.
O let Iſrael bleſſe the Lord: praiſe him and mag
nifie him for euer.
O yee Prieſts of the Lord, bleſſe yee the Lord:
praiſe him and magnifie him for euer.
O yee ſeruants of the Lord, bleſſe yee the Lord:
praiſe him and magnifie him for euer.
O ye ſpirits and ſonles of the righteous, bleſſe yee
the Lord: praiſe him and magnifie him for euer.
O ye holy and humble men of heart, bleſſe ye the
Lord: praiſe him and magnifie him for euer.
O Ananias, Azarias, and Miſael, bleſſe yee the
Lord: praiſe him and magnifie him for euer.
Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

¶ *And after the ſecond leſſon ſhall be vſed and ſaid,*
Benedictus *in Engliſh, as followeth.*

BLeſſed be the Lord God of Iſrael: for hee hath
viſited and redeemed his people.
And hath raiſed vp a mighty ſaluation for vs: in
the houſe of his ſeruant Dauid.
As he ſpake by the mouth of his holy Prophets
which haue beene ſince the world began.
That we ſhould bee ſaued from our enemies: and
from the hands of all that hate vs.

To performe the mercy promiſed to our fa-
thers: and to remember his holy Couenant.
To performe the oath which he ſware to our
father Abraham: that he would giue vs.
That we being deliuered out of the hand of our
enemies: might ſerue him without feare.
In holineſſe and righteouſneſſe before him, all the
dayes of our life.
And thou child ſhalt be called the Prophet of the
Higheſt: for thou ſhalt goe before the face of the
Lord to prepare his wayes.
To giue knowledge of ſaluation vnto his people
for the remiſſion of their ſinnes.
Through the tender mercy of our God: whereby
the day ſpring from on high hath viſited vs.
To giue light to them that ſit in darkeneſſe, and
in the ſhadow of death: and to guide our feet into
the way of peace.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

¶Or this 100. Pſalme.

OBe ioyfull in the Lord, al ye lands: ſerue the
Lord with gladneſſe, & come before his preſ-
ence with a ſong.
Be yee ſure that the Lord he is God: it is he that
hath made vs, and not wee our ſelues: wee are his
people, and the sheepe of his paſture.
O goe your way into his gates with thankſgiv-
ing, and into his courts with praiſe: be thankefull
vnto him, and ſpeake good of his Name.
For the Lord is gracious, his mercy is euerla-
ſting: and his truth endureth from generation to ge-
neration.

Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.

¶*Then ſhall be ſaid the Creed, by the Miniſter and
the people ſtanding.*

IBeleeue in God the Father Almighty, Maker of
heauen and earth: and in Ieſus Chriſt his only
Sonne our Lord, which was conceiued by the holy
Ghoſt, borne of the Virgin Mary, ſuffered vnder
Pontius Pilate, was crucified, dead and buried, and
deſcended into hell, the third day hee roſe againe
from the dead, hee aſcended into heauen, and ſitteth

right hand of God the Father Almighty,
thence he shall come to iudge the qnicke and
ead. I beleeue in the holy Ghost, the holy
like Church, the Communion of Saints, the
oene sse of sinnes, he resurrection of the body,
he life euerlasting. Amen.

d after that, these prayers following, as wel
uening prayer, as at Morning prayer, al de-
ly kneeling. the Minister first pronouncing
h a loud voyce.

The Lord be with you.
w. And with thy Spirit.
ist. ¶ Let vs pray.
rd haue mercy vpon vs.
rist haue mercy vpon vs.
rd haue mercy vpon vs.
n the Minister, Clerkes, and people shal say
e Lords prayer in English with a loud voice
Father which art in heauen, &c.
n the Minister standing vp shall say.
rd shew thy mercy vpon vs.
And grant vs thy saluation.
ist. O Lord saue the King.
And mercifully heare vs when wee call vpon
ist. Endue thy Ministers with righteousnesse,
w. And make thy chosen people ioyfull.
ist. O Lord saue thy people.
w. And blesse thine inheritance.
ist. Giue peace in our time, O Lord.
w. Because there is none other that fighteth for
vs, but onely thou, O God.
ist. O God, make cleane our hearts within vs.
w. And take not thine holy Spirit from vs.
n shall follow three Collects. The first of the day
which shall bee the same that is appointed at the
mmunion The second for peace. The third for
ace to liue well And the two last Collects, shall
ver altar, but aayly be said at Morning prayer
roughout all the yeere, as followeth.

The second Collect for peace.

God which art Authour of peace, and louer
of concord, in knowledge of whom standeth
small life, whose seruice is perfect freedome,

defend vs thy humble seruants, in all assau
enemies, that wee surely trusting in thy
may not feare the power of any aduersarie
the might of Iesus Christ our Lord. Amen.

The third Collect for grace.

O Lord our heauenly Father, Almigh
uerlasting God, which hast safely brou
the beginning of this day, defend vs in the s
thy mighty power, and grant that this da
into no sinne, neither run into any kind o
but that al our doings may be ordered by th
nance, to doe alwayes that is righteous in
through Iesus Christ our Lord. Amen.

¶ AN ORDER FOR E

ning prayer throughout the yeere.

¶ *The Priest shall say.*

OVr Father which art in he
owed be thy name. Thy
com. Thy will be done in
it is in heauē. Giue vs this
daily bread. And forgiue v
passes, as we forgiue the
pas against vs, And lead
so temptation: but deliuer vs from euill. Amen

¶ *Then likewise he shall say.*

O Lord open thou our lips.
Answ. And our mouth shal shew foorth thy
Minist. O God make speed to saue vs.
Answ. O Lord make hast to helpe vs.
Glory be to the Father, and to the, &c.
As it was in the beginning, is now, &c.
Praise ye the Lord.

¶ *The Psalmes in order as they be ap
in the Table for Psalmes, except there
per Psalmes appointed for that day
Lesson of the Old Testament, as is appoin
wise in the Kalender, except there be
Lessons appointed for that day. Aft
Magnificat in English as followeth.*

MY ſoule doth Magnifie the Lord: & my ſpirit hath reioyced in God my Sauiour.

For he hath regarded: the lowlineſſe of his handmaiden.

For behold from hencefoorth: all generations ſhall call me bleſſed.

For he that is mighty hath magnified mee: and holy is his Name.

And his mercy is on them that feare him throughout all generations.

He hath ſhewed ſtrength with his arme: he hath ſcattered the proud in the imagination of their hearts.

He hath put downe the mighty from their ſeate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath ſent empty away.

He remembring his mercy hath holpen his ſeruant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for euer.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or the 98. Pſal.

O Sing vnto the Lord a new ſong: for he hath done marueilous things.

With his own right hand, and with his holy arme hath he gotten himſelfe the victory.

The Lord declared his ſaluation: his righteouſneſſe hath he openly ſhewed in the ſight of the heathen.

He hath remembred his mercy and trueth toward the houſe of Iſrael: and all the ends of the world haue ſeene the ſaluation of our God.

Shew your ſelues ioyfull vnto the Lord, all ye lands: ſing, reioyce, and giue thankes.

Praiſe the Lord vpon the harpe: ſing to the harpe with a Pſalme of thankeſgiuing.

With trumpets alſo and ſhawmes: O ſhew your ſelues ioyfull before the Lord the King.

Let the Sea make a noiſe, and all that therein is: the round world, and they that dwel therein.

Let the flouds clap their hands, and let the hilles be ioyfull together before the Lord; for he is come to iudge the earth.

With

With righteousnesse shall he iudge the
and the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *The a Lesson of the new Testament. And that, Nunc dimittis, in English, as follo*

LOrd, now lettest thou thy seruant de
peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face
people.

To be a light to lighten the Gentiles: and
the glory of thy people Israel.

Glory be to the Father, &c.

As it was in the beginning, &c.

Or else this Psalme

GOd be mercifull vnto vs, and blesse vs:
shew vs the light of his countenance, a
mercifull vnto vs.

That thy way may be known vpon the earth
saning health among all nations.

Let the people praise thee, O God yea, let a
people praise thee.

O let the nations reioyce and be glad, for
shalt iudge the folke righteously: and gouerne
nations vpon the earth.

Let the people praise thee, O God: let al the pe
praise thee.

Then shal the earth bring forth her increase:
God, euen our owne God shal giue vs his bles

God shal blesse vs: and al the ends of the w
shall feare him.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then shal follow the Creed, with other praye as is before appointed at Morning Prayer a Benedictus, and with, three Collects. First, of day: The Second for Peace: The third, for against al perils, as hereafter followeth: whi two last Collects, shall bee dayly said at Euen Prayer without alteration.*

¶ *The second Collect at Euening Prayer.*

OGod, from whom all holy desires, all go
counsels, and all iust workes doe proceed:

ſine vnto thy ſeruants that peace which the world cannot giue, that both our hearts may be ſet to obey thy commandements, and alſo that by thee wee being defended from the feare of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Ieſus Chriſt our Sauiour. Amen.

¶ *The third Collect for aide againſt al perils.*

LIghten our darknes, we beſeech thee, (O Lord) and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Ieſus Chriſt. Amen.

¶ *In the Feaſts of Chriſtmas, the Epiphany S. Matthias, Easter, the Aſcenſion, Pentecoſt, S. Iohn Baptiſt S. Iames S Bartholomew. S. Matthew S Simon and Iude. S. Andrew, & Trinity Sunday ſhall be ſung or ſaid, immediately after* Benedictus *this Confeſſion of our Chriſtian faith.*

WHoſoeuer will bee ſaued: before all things, it is neceſſary that hee hold the Catholike faith.

Which faith except euery one doe keepe whole and vndefiled, without doubt he ſhall periſh euerlaſtingly.

And the Catholike faith is this: that wee worſhip one God in Trinity and Trinity in vnity.

Neither confounding the perſons: nor diuiding the ſubſtance.

For there is one perſon of the Father, another of the Sonne: and another of the holy Ghoſt.

But the Godhead of the Father, of the Sonne, and of the holy Ghoſt is all one: the glory equall, the Maieſtie coeternall.

Such as the Father is, ſuch is the Sonne: and ſuch the holy Ghoſt.

The Father vncreate, the Sonne vncreate: and the holy Ghoſt vncreate.

The Father incomprehenſible, the Sonne incomprehenſible: and the holy Ghoſt incomprehenſible.

The Father eternall, the Sonne eternall: and the holy Ghoſt eternall.

And yet they are not three eternals: but one eternall.

As alſo there are not three incomprehenſibles, nor three

three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne is Almighty, and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God, and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord, and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as wee be compelled by the Christian verity to acknowledge euery person by himself to be God and Lord.

So are we forbidden by the Catholike Religion to say there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father not three Fathers, one Sonne not three Sonnes, one holy Ghost, not three holy Ghosts.

And in this Trinity none is afore or after other, none is greater or lesse then another.

But the whole three persons bee coeternall together, and coequall.

So that in all things, as is aforesaid: the vnitie in Trinitie, and Trinitie in Vnity is to be worshipped.

He therefore that will be saued: must think thus of the Trinitie.

Furthermore, it is necessary to euerlasting saluation: that he also beleeue rightly in the Incarnation of our Lord Iesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Iesus Christ the Sonne of God is God and man.

God of the substance of the Father, begotten before the worlds and man of the substance of his mother, borne in the world,

Perfect God and perfect man: of a reasonable
ule, and humane flesh subsisting.
Equall to the Father as touching his Godhead
d inferiour to the Father touching his manhood.
Who although hee bee God and man: yet hee is
t two, but one Christ.
One, not by conuersion of the Godhead into flesh
t by taking the manhood into God.
One altogether, not by confusion of substance:
t by vnity of person.
For as the reasonable soule and flesh is one man
God and man is one Christ.
Who suffered for our saluation, descended into
ll: rose againe from the dead.
Hee ascended into heauen, he sitteth on the right
and of the Father, God Almighty: from whence he
hall come to iudge the quicke and the dead.
At whose comming all men shall rise againe w
heir bodies: and shall giue account for their owne
workes.
And they that haue done good, shall goe into
fe euerlasting: and they that haue done euill, in-
o euerlasting fire.
This is the Catholike faith: which except a man
eleeue faithfully, hee cannot be saued.
Glory be to the Father, &c.
As it was in the beginning, &c.

Thus endeth the order of Morning and Euening Prayer throughout the whole yeere.

¶ Here followeth the Letany to be vsed vpon Sundayes Wednesdayes, and Fridayes, *and at other times when it shal bee commanded by the Ordinary.*

O God the Father of heauen: haue mercy vpon vs miserable sinners.

O God the Father of heauen, &c.

O God the Sonne, redeemer of the world: haue mercy vpon vs miserable sinners.

O God the Sonne redeemer, &c.

O God the holy Ghost, proceeding from ỹ Father and the Son: haue mercy vpon vs miserable sinners.

O God the holy Ghost, &c.

O holy

O holy, bleſſed, and glorious Trinity, thre
ſons and one God: haue mercy vpon vs mi
ſinners.

O holy bleſſed, and glorious Trinitie, &

Remember not Lord our offences, nor the of
of our forefathers, neither take thou venga
our ſinnes: ſpare vs good Lord, ſpare thy
whom thou haſt redeemed with thy moſt pr
blood, and be not angry with vs for euer.

Spare vs good Lord.

From all euill and miſchiefe, from ſinne fro
craftes and aſſaults of the deuill, from thy w
and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride,
glory and hypocriſie, from enuy, hatred, and
lice, and all vncharitableneſſe.

Good deliuer vs.

From fornication, and all other deadly ſinn
from all the deceits of the world, the fleſh a
deuill.

Good Lord deliuer vs.

From lightning and tempeſt, from plagne,
lence and famine, from battell, and murder
from ſudden death.

Good Lord deliuer vs.

From all ſedition and priuy conſpiracy, fro
falſe doctrine and hereſie, from hardneſſe of
and contempt of thy word and commandemen

Good Lord deliuer vs.

By the myſterie of thy holy Incarnation, b
holy Nativity and Circumciſion, by thy bapt
faſting and temptation.

Good Lord deliuer vs.

By thine agony, and bloody ſweat, by thy c
and paſſion, by thy precious death and burial,
thy glorious reſurrection and aſcenſion, and b
comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of
wealth, in the houre of death, and in the d
iudgement.

Good Lord deliuer vs.

We ſinners doe beſeech thee to heare vs (O L

nd that it may pleaſe thee to rule and gouerne
oly Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

hat it may pleaſe thee to keepe and ſtrengthen
true worſhipping of thee, in righteouſneſſe,
olineſſe of life, thy ſeruant CHARLES, our
gracious King and Gouernour.

We beſeech thee, &c.

hat it may pleaſe thee to rule his heart in thy
feare, and loue, and that hee may euermore
affiance in thee, and euer ſeeke thy honour and
.

We beſeech thee, &c.

hat it may pleaſe thee to bee his defender and
, giuing him the victory ouer all his enemies.

We beſeech thee, &c.

hat it may pleaſe thee to bleſſe and preſerue
gracious Queene *Mary Fredericke* the Prince
our Palatine, the Lady *Elizabeth* his Wife,
their Princely iſſue.

We beſeech thee, &c.

hat it may pleaſe thee to illuminate all Biſhops,
urs and Miniſters of the Church, with true
ledge and vnderſtanding of thy word, and
both by their preaching and liuing they may ſet
orth, and ſhew it accordingly.

We beſeech thee, &c.

hat it may pleaſe thee to endue the Lords of the
ſel, and all the Nobilitie with grace, wiſdome
vnderſtanding.

We beſeech thee, &c.

hat it may pleaſe thee to bleſſe and keepe the
giſtrates, giuing them grace to execute iuſtice,
to maintaine trueth.

We beſeech thee, &c.

hat it may pleaſe thee to bleſſe and keepe al thy
e.

We beſeech thee, &c.

hat it may pleaſe thee to giue to all nations,
, peace, and concord.

We beſeech thee, &c.

hat it may pleaſe thee to giue vs an heart to
and dread thee, and diligently to liue after thy
mandements.

Wee

We beseech thee, &c.

That it may please thee to giue to all th
increase of grace, to heare meekely thy wo
to receiue it with pure affection, and to bri
the fruits of the Spirit.

We beseech thee, &c.

That it may please thee to bring into th
mueth, all such as haue erred and are deceiu

We beseech thee, &c.

That it may please thee to strengthen su
stand, and to comfort and helpe the weake
and to raise vp them that fall, and finally
downe Satan vnder our feet.

We beseech thee, &c.

That it may please thee to succour, help a
sort all that be in danger, necessity and tri

We beseech thee, &c.

That it may please thee to preserue all
well by land or by water, all women labo
child, all sicke persons and young children
shew thy pitty vpon all prisoners and capti

We beseech thee, &c.

That it may please thee to defend and pr
the fatherlesse children and widowes, an
be desolate and oppressed.

We beseech thee, &c.

That it may please thee to haue mercy
men. *We beseech thee, &c.*

That it may please thee to forgiue our
persecuters and slanderers, and to turne the

We beseech thee, &c.

That it may please thee to giue and p
our vse the kindly fruits of the earth, so
time we may enioy them.

We beseech thee, &c.

That it may please thee to giue vs tru
tance, to forgiue vs all our sins, negligenc
norances, and to endue vs with the grace o
ly Spirit, to amend our liues according t
Word.

We beseech thee, &c.

Sonne of God: we beseech thee to heare
Sonne of God: we beseech thee to hear
O Lambe of God, that takest away the s
world,

Grant vs thy peace.

Lambe of God, that takeſt away the ſinnes of
orld.

Haue mercy vpon vs.

Chriſt heare vs.

O Chriſt heare vs.

rd haue mercy vpon vs.

Lord haue mercy vpon vs.

riſt haue mercy vpon vs.

Chriſt haue mercy vpon vs.

rd haue mercy vpon vs.

Lord haue mercy vpon vs.

Father which art in heauen, &c.
d lead vs not into temptation.
t deliuer vs from euill. Amen.

The Verſicle.

Lord deale not with vs after our ſinnes.

Anſw. Neither reward vs after our iniquities.

¶ Let vs pray.

God mercifull Father, that deſpiſeſt not the
ſighing of a contrite heart, nor the deſire of
as be ſorrowfull, mercifully aſſiſt our prayers,
wee make before thee in all our troubles and
erſities whenſoeuer they oppreſſe vs, and graci-
heare vs, that thoſe euils which the craft and
ltie of the deuill or man worketh againſt vs,
rought to nought, and by the prouidence of thy
neſſe they may bee diſperſed, that wee thy ſer-
s being hurt by no perſecutions, may euermore
thankes vnto thee in thy holy Church, through
s Chriſt our Lord.

*Lord ariſe, help vs, and deliuer vs for thy
Names ſake.*

God wee haue heard with our eares, and our fa-
s haue declared vnto vs the noble workes that
didſt in their dayes, and in the old time before
m.

Lord ariſe, helpe vs, and deliuer vs for thy ho-
Glory bee to the Father, &c. As it was, &c. (*now*
m our enemies defend vs, O Chriſt.

ciouſly looke vpon our afflictions.
ifully behold the ſorrowes of our hearts.

Mercifully forgiue the ſinnes of thy people.
ourably with mercy heare our prayers.

O Sonne of David haue mercy vpon
Both now and euer vouchsafe to heare vs,
Graciously heare vs, O Christ, graciously,
O Lord Christ. The versicle.
An. O Lord, let thy mercy be shewed vpon
As we doe put our trust in thee.

¶ Let vs pray.

WE humbly beseech thee, O Father
fully to looke vpon our infirmi
for the glory of thy Names sake, turne fr
those euils, that wee most righteously haue
and grant, that in all our troubles wee ma
whole trust and confidence in thy mercy, a
more serue thee in holinesse and pureness o
to thy honour & glory, through our onely
tor and Aduocate Iesus Christ our Lord. A

A prayer for the Kings Maiesti

O Lord our heauenly Father, high a
tie, King of kings, Lord of Lords,
Ruler of Princes, which doest from thy Thr
hold all the dwellers vpon earth, most hea
beseech thee, with thy fauour to behold o
gracious Soueraigne Lord King *Charles*, a
plenish him with the grace of thy holy Spi
he may alway encline to thy will, and wal
way: endue him plenteously with heauenl
grant him in health and wealth long to liue
then him that hee may vanquish and ouerc
his enemies, and finally after this life, hee
taine euerlasting ioy and felicity, through
Christ our Lord. Amen.

¶ *A prayer for the Queene, Prince Fre*
the Lady Elizabeth his wife, & their ch

ALmighty God, which hast promised
Father of thine Elect and of their see
humbly beseech thee to blesse our gracious
Mary, Prince *Charles*, *Fredericke* the Prin
dour Palatine, the Lady *Elizabeth* his wif
their Princely issue: endue them with thy h
rit, enrich them with thy heauenly grace,
them with all happinesse, and bring them
euerlasting kingdome, through Iesus Chr
Lord, Amen.

ighty and euerlasting God, which onely orkest great marueiles, send down vpon our and Curates, and all congregations com- o their charge, the healthfull spirit of thy d that they may truely please thee, powre m the continuall dew of thy blessing: grant Lord) for the honour of our Aduocate and or Iesus Christ. Amen.

¶ *A Prayer of Chrysostome.*

ighty God, which hast giuen vs grace at time with one accord, to make our com- pplications vnto thee, and doest promise that o or three be gathered together in thy name lt grant their requests: fulfil now, O Lord, ỹ nd petitions of thy seruants, as may be most t for them, granting vs in this world, dge of thy truth, and in the world to come rlasting. Amen.

e grace of our Lord Iesus Christ, and ỹ loue God, and the fellowship of the holy Ghost, vs all euermore. Amen.

¶ *For raine, if the time require.*

God, heauenly Father, which by thy Son Iesus Christ, hast promised to all them that seek thy ne, and the righteousnesse thereof, all things y to their bodily sustenance: send vs, wee be hee, in this our necessitie, such moderate raine wres that wee may receiue the fruits of the our comfort, and to thy honour, through Christ our Lord. Amen.

¶ *For faire weather.*

Lord God, which for ỹ sin of man didst once rowne al ỹ world except eight persons, and rd of thy great mercy didst promise neuer to it so againe: We humbly beseech thee, that h we for our iniquities haue worthily deser s plague of raine and waters, yet vpon our peatance thou wilt send vs such weather, y we may receiue ỹ fruits of ỹ earth in due nd learne both by thy punishment to amend s, and for thy clemency to giue thee praise y, through Iesus Christ our Lord. Amen.

¶ *In*

¶ *In the time of dearth and famine.*

O God, heauenly Father, whose gift it is that raine doth fall, the earth is fruitfull, beasts encrease and fishes doe multiply: behold, we beseech thee, the afflictions of thy people, and grant that scarcitie and dearth (which we doe now most iustly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapenesse & plentie, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

¶ *In the time of warre.*

O Almighty God, King of all Kings, & gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish offenders and to be merciful to them that truely repent: Saue and deliuer vs (we humbly beseech thee) from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that we being armed with thy defence, may bee preserued euermore from all perils, to glorifie thee, the euerliuing, the only giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

¶ *In the time of any common plague or sickenesse.*

O Almighty God, which in thy wrath in the time of King Danid, didst slay with the pestilence threescore and ten thousand, and now remembring thy mercy, didst saue the rest: we vpon vs miserable sinners, that now are visited with great sickenesse and mortality, that like as thou didst then command thine Angell to cease from plaguing, so it may now please thee to withdraw from vs this plague and grieuous sickenesse, through Iesus Christ our Lord Amen.

O God, whose nature & property is euer to haue mercy and to forgiue, receiue our humble petitions: and though We be tied and bound with the chaine of our sinnes, yet let the pitifulnesse of thy great mercy loose vs, for the honour of Iesus Christ our Mediatour and Aduocate. Amen.

¶ *A thankesgiuing for raine.*

O God our heauenly Father, who by thy prouidence, doest cause the former and the latter raine to descend vpon the earth

ing foorth fruit for the vse of man: we giue
mble thanks, that it hath pleased thee in our
necessity, to send vs at the last a ioyful raine
ine inheritance, & to refresh it when it was
o the great comfort of vs thy vnworthy ser-
and to the glory of thy holy Name, through
rcies in Iesus Christ our Lord. Amen.

¶ *A thanksgiuing for faire weather*

Lord God, who hast iustly humbled vs by thy
late plague of immoderate raine and waters,
thy mercy hast relieued and comforted our
by this seasonable and blessed change of wea
wee praise and glorifie thy holy Name for this
rcy, & wil alwaies declare thy loning kind-
rom generation to generation, through Iesus
our Lord. Amen.

¶ *A thanksgiuing for Plenty.*

Most merciful Father, which of thy gracious
goodnesse hast heard the deuout prayers of
hurch, and turned our dearth and scarcity in-
apnesse and plenty: we giue thee humble
s for this thy speciall bounty, beseeching
o continue this thy loning kindnesse vnto vs,
ur land may yeeld vs her fruits of increase, to
lory and our comfort, through Iesus Christ
Lord. Amen.

A thanksgiuing for Peace and victory.

Almighty God, which art a strong towre of
defence vnto thy seruants against the face of
enemies, wee yeeld thee praise and thankesgi-
for our deliuerance from those great and ap-
t dangers, wherewith we were compassed: we
wledge it thy goodnesse, that we were not de-
ed ouer as a prey vnto them, beseeching thee
o continue such thy mercies toward vs, that all
orld may know, that thou art our Sauiour and
ty Deliuerer, through Iesus Christ our Lord.

A thanksgiuing for deliuerance from the plague

O Lord God which hast wounded vs for our
sinnes, and consumed vs for our transgressions
y late heauy and dreadfull visitation, and now
e midst of iudgement remembring mercy, hast
med our soules from the waies of death, wee
vnto thy fatherly goodnesse, our sinnes, our

soules

soules and bodies, which thou hast deliuered
a liuing sacrifice vnto thee, alwaies prais
magnifying thy mercies in the midst of th
gregation, through Iesus Christ our Lord. A

¶ *Or this.*

WE humbly acknowledge before thee (
mercifull Father) that all the punish
which are threatned in thy Law, might inf
fallen vpon vs, by reason of our manifold
gressions, and hardnesse of heart: yet seeing
pleased thee of thy tender mercy vpon our
and vnworthy humiliation, to asswage the r
pestilence wherewith we lately haue beene s
flicted, and to restore the voyce of ioy and
into our dwellings: We offer vnto thy diuine
stie, the sacrifice of praise and thankesgiuing
ding and magnifying thy glorious Name fo
thy preseruation and prouidence ouer vs, th
Iesus Christ our Lord. Amen.

THE COLLECTS EPISTLES
Gospels to bee vsed at the celebration of
Lords Supper, or holy Communion
thorowout the yeere.

¶ *The first Sunday in Aduent.*
The Collect.

ALmighty God giue vs grace that w
cast away the workes of darknes
put vpon vs the armour of light,
in the time of this mortall life
which thy Sonne Iesus Christ came to visi
great humility) that in the last day, when h
come againe in his glorious Maiestie, to iudg
the quicke and the dead, wee may rise to life im
tall, through him who liueth and reigneth
thee and the holy Ghost, now and euer, Amen.

The Epistle. Rom. 13. 8.

OWe nothing to any man but this, that w
one another: for he that loueth another
leth ỹ Law: For these Commandements, Thou
not cõmit adultery, Thou shalt not kill, Thou
not steale, thou shalt not beare false witnesse,
shalt not lust, and so foorth: If there be any
Commandement, it is all comprehended in

,namely, Loue thy neighbor as thy selfe. Loue not his neighbour, therfore is loue the ful- of the Law. This also wee know the season, at it is time that we should now awake out e, for now is our saluation neerer then when e eued. The night is passed, the day is come et vs therefore cast away the deeds of dark- nd let vs put on the armour of light. Let vs honestly as it were in the day light, not in and drinking, neither in chambring and nesse, neither in strife and envying, but put he Lord Iesus Christ, and make no Prouision flesh, to fulfill the lusts of it.

The Gospel. Matth. 21. I.

d when they drew nigh to Hierusalem, and ere come to Bethphage vnto mount Olinet, nt Iesus two of his disciples, saying vnto thee o ỹ towne that lieth ouer against you, & anon l find an asse bound, & her colt with her, loose nd bring them vnto me. And if any man say vnto you, say ye, The Lord hath need of them ght way he wil let them go. Al this was done might be fulfilled which was spoken by the et saying, Tell ye ỹ daughter of Sion, Behold, ng commeth vnto thee, meek, sitting vpon an nd a colt, the sole of the asse vsed to the yoke. isciples went and did as Iesus commanded nd brought the asse, and the colt, and put on eir clothes: & set him thereon. And many of ple spread their garments in the way, other wn branches from the trees, & strawed them way. Moreouer, ỹ people that went before, & t came after, cryed, saying, *Hosanna* to the Dauid, Blessed is he that commeth in ỹ name Lord, *Hosanna* in the highest. And when he me to Hierusalem, all the city was mooued, Who is this: And the people said, This is e Prophet of Nazareth a city of Galile. And ent into the Temple of God, and cast out all at sold and bought in the Temple, and ouer- the Tables of the money changers, and the them that sold doues, and said vnto them, ritten, My house shall be called the house of ous ye haue made it a den of theeues.

¶ The second Sunday in Adu

The Collect.

BLessed Lord, which hast caused all holy
Scriptures to bee written for our learning,
that we may in such wise heare them, reade,
learne, and inwardly digest them, that by
and comfort of thy holy Word, wee may e
and euer hold fast the blessed hope of e
life, which thou hast giuen vs in our Sauio
Christ. Amen.

The Gospel. Rom. 15. 4.

WHatsoeuer things are written afor
they are written for our learning,
through patience and comfort of the Sc
might haue hope. The God of patience an
lation, grant you to bee like minded on
another, after the ensample of Christ Iesus,
all agreeing together, may with one mou
God the Father of our Lord Iesus Christ.
fore receiue yee one another, as Christ re
to the praise of God. And this I say,
Christ was a minister of the Circumcision
truth of God, to confirme the promises m
the Fathers, and that the Gentiles might p
for his mercy, as it is written? For this
will praise thee among the Gentiles, and
thy Name. And again he saith, Reioyce ye
With his people. And againe, Praise the
ye Gentiles, and laud him all yee nations
And againe Esay saith, There shall bee th
Iesse, and hee that shall rise to reigne
Gentiles, in him shall the Gentiles trust.
of hope fill you with all ioy and peace in
that yee may be rich in hope, through the
the holy Ghost.

The Gospel.

THere shalbe signes in the Sun, and in
and in the Starres, and in the earth,
shalbe at their wits end through despaire,
and the water shall roare, and mens heart
them for feare, and for looking after th
which shal come on the earth. For the
heauen shall moue, and then shall they see
of man come in a cloud with power and
ry. When these things begin to come to

oke vp and lift vp your heads, for your redemp-
n draweth nigh. And he ſhewed them a ſimili-
de: Behold the figtree, and all other trees, when
y ſhoot foorth their buds, ye ſee and know of
ur own ſelues, that Summer is then nigh at hand.
likewiſe ye alſo, when ye ſee theſe things come
paſſe) be ſure that the kingdome of God is nigh.
rely, I ſay vnto you, This generation ſhall not
aſſe, till all bee fulfilled. Heauen and earth ſhall
aſſe away, but my words ſhall not paſſe.

¶ *The third Sunday in Aduent.*

The Collect.

Ord, we beſeech thee, giue eare to our prayers,
and by thy gracious viſitation lighten the dark-
s of our hearts, by our Lord Ieſus Chriſt. Amen.

The Epiſtle 1. *Cor.* 4. 1.

Et a man this wiſe eſteem vs, euen as the Mini-
ſters of Chriſt, & ſtewards of ỳ ſecrets of God.
rthermore, it is required of the Stewards, that a
an be found faithfull. With mee it is but a very
al thing that I ſhould be iudged of you, either of
ans iudgement: no, I iudge not mine owne ſelfe,
r I know nought by my ſelfe, yet am I not there-
y iuſtified. It is ỳ Lord that iudgeth me. Therefore
dge nothing before the time, vntill the Lord come
hich will lighten things that are hid in darkeneſſe
d open the counſels of the hearts, and then ſhall
ery man haue praiſe of God.

The Goſpel. Matth. 11. 2.

When Iohn being in priſon heard the works of
Chriſt: he ſent two of his diſciples, and ſaid
nto him, Art thou he ỳ ſhal come? or do we look
or another? Ieſus anſwered & ſaid vnto them, Go
and ſhew Iohn againe what ye haue heard and ſeen.
The blind receiue their ſight, the lame walke, the
pers are cleanſed, and the deafe heare, the dead are
aiſed vp, and the poore receiue the glad tidings of
he Goſpel, and happy is he that is not offended by
mee. And as they departed, Ieſus began to ſay vnto
he people concerning Iohn. What went ye out in-
o the Wildernes to ſee? A reed that is ſhaken with
he wind? or what went ye out to ſee? A man clo-
hed in ſoft raiment? Behold, they ỳ weare ſoft clo-
hing, are in kings houſes. But what went ye out for

o see: A Prophet: Verely I say vnto you, and mo
then a Prophet: for this is hee on whom it is wri
ten: Behold, I send my messenger before thy fac
which shall prepare thy way before thee.

¶ *The fourth Sunday in Aduent.*

The Collect.

LOrd, raise vp we pray thee, thy power, an
come among vs, and with great might succo
vs, that whereas through our sinnes and wicke
nesse, we before let and hindered, thy bountifu
grace and mercy (through the satisfaction of th
Sonne our Lord) may speedily deliuer vs: to whom
with thee and the holy Ghost he honor and glory
world without end.

The Epistle. Phil. 4. 4.

REioyce in the Lord alway, and againe, I say re
ioyce, Let your softnes be knowne to all men
the Lord is euen at hand. Bee carefull for nothing
but in all prayer and supplication, let your petitio
be manifest to God, with giuing of thankes. An
the peace of God (which passeth all vnderstand
ing) keepe your hearts and mindes through Chri
Iesus.

The Gospel Iohn 1. 19.

THis is the record of Iohn, when the Iewes sen
Priestes and Leuites from Hierusalem, to ask
him, What art thou: And he confessed, and denie
not, and said plainly, I am not Christ. And they as
ked him, What art thou then: Art thou Elias: An
he said, I am not. Art thou the Prophet: And he an
swered, No. Then said they vnto him, What ar
thou, that we may giue an answere to them that sen
vs: What sayest thou of thy selfe: He said, I am th
voyce of a Cryer in the wildernesse, Make straight
the way of the Lord, as said the Prophet Esay. An
they which were sent, were of the Pharises, and the
asked him, and said vnto him, Why baptizest thou
then, if thou be not Christ, nor Elias, neither, the
Prophet: Iohn answered them, saying, I baptize wit
water, but there standeth one among you, whom y
know not, he it is, which though hee came after me
was before me, whose shoe latchet I am not worthy
to vnloose. These things were done at Bethabar
beyond Iordan, where Iohn did baptize.

¶ O

¶ *On Chriſtmas day.*

The Collect.

ALmighty God, which haſt giuen vs thy onely begotten Son to take our nature vpon him, and this day to be borne of a pure Virgin, grant that we being regenerate, and made thy children by adoption and grace, may dayly bee renewed by thy holy Spirit, through the ſame our Lord Ieſus Chriſt, who, liueth and reigneth with thee and the holy Ghoſt now and for euer. Amen.

The Epiſtle. Heb. 1.

GOd in times paſt diuerſly & many wayes ſpake vnto the Fathers by Prophets: but in theſe laſt dayes he hath ſpoken to vs by his owne Son, whom he hath made heire of all things, by whom alſo he made the world. Which Son being the brightneſſe of his glory, and the very image of his ſubſtance, ruling all things with the word of his power, hath by his owne perſon purged our ſins, and ſitteth on the right hand of the Maieſtie on high, being ſo much more excellent then the Angels, as he hath by inheritance obtained a more exellent Name then they. For vnto which of the Angels ſaid he at any time, Thou art my Son, this day haue I begotten thee: And againe. I wil be his Father, and he ſhall be my Sonne. And againe when he bringeth in the firſt begotten Son into the world, he ſaith, And let all the Angels of God worſhip him. And vnto the Angels he ſaith, He maketh his Angels ſpirits, & his Miniſters a flame of fire. But vnto the Sonne he ſaith, Thy ſeat, O God, ſhall be for euer. and euer. The Scepter of thy Kingdome is a right Scepter. Thou haſt loued righteouſneſſe, and hated iniquity: wherefore God, euen thy God, hath anointed thee with the oyle of gladnes abone thy fellowes. And thou Lord, in the beginning haſt laid the foundation of the earth, & the heauens are the worke of thy hands. They ſhall periſh. but thou endureſt. They all ſhall waxe old as doth a garment, and as a Veſture ſhalt thou change them, and they ſhalbe changed: but thou art euen the ſame, and thy yeeres ſhall not faile.

The Goſpel. Iohn. 1. 1.

IN the beginning was the Word, and the Word was with God, & God was the Word. The ſame

was in the beginning with God. All things w
made by it, and without it was made nothing
was made in it was life, & the life was the lig
men, and the light shineth in ỹ darknes, & the
not comprehended it not. There was sent fro
a man whose name was Iohn. The same came
to beare witnes of the light, that all
through him might beleeue. He was not that li
but was sent to beare witnes of ỹ light. That
was the true light, which lighteth euery man
commeth into the world. He was in the world
the world was made by him, and the world k
him not. He came among his owne, and his ow
receiued him not. But as many as receiued him
them gaue he power to be made the sonnes of
euen them which beleeued on his Name, which w
borne, not of blood, nor of the will of the flesh,
nor of the will of man, but of God. And the
Word became flesh, and dwelt among vs, and
saw the glory of it, as the glory of the only beg
sonne of the Father, full of grace and trueth.

¶ S. Steuens day.

The Collect.

GRaunt vs, O Lord, to learne to loue our enem
by the example of thy Martyr Saint Steu
who prayed for his persecutors, to thee which liu
and raigneth, &c.

¶ Then shall follow the Collect of the Natiui
which shalbe said continually vnto new yere

The Epistle. Act. 7. 55.

AND Steuen being full of the holy Ghost, loo
vp stedfastly with his eyes into heauen, & s
the glory of God, and Iesus standing on the r
hand of God, and said, Behold, I see the heauens
open, and the Son of man standing on the right h
of God. Then they gaue a shout with a lond voi
and stopped their eares, & ran vpon him all at on
and cast him out of the city, & stoned him. And
witnesses laid downe their clothes at a yong m
feet whose name was Saul. And they stoned Ste
calling on, and saying, Lord Iesus receiue my spi
And he kneeled downe, and cried with a lond voi
Lord lay not this sinne to their charge. And wh
he had thus spoken, he fell a sleepe.

S. Iohn Euangelists day.

The Gospel. Matth 23. 34.

Behold I send vnto you Prophets and wisemen, and Scribes, and some of them shall ye kill and crucifie, and some of them shall ye scourge in your Synagogues, & persecute them from city to city, that upon you may come all the righteous blood which is shed vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the son of Barachias, whom ye slew betweene ỳ Temple and the Altar. Verely I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as a hen gathereth her chickens vnder her wings, and ye would not? Behold, your house is left vnto you desolate. For I say vnto you, Ye shal not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord.

¶ *Saint Iohn Euangelists day.*

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that being lightned by the doctrine of thy blessed Apostle and Euangelist Iohn, may attaine to thy euerlasting gifts, through Iesus Christ our Lord.

The Epistle, 1. *Iohn*. 1. 1.

THat which was from ỳ beginning, which we haue heard, which we haue seen with our eyes which wee haue looked vpon, and our hands haue handled of the word of life. And the life appeared, and we haue seen, & beare witnes, & shew vnto you that eternall life, which was with ỳ Father, and appeared vnto vs. That which we haue seene & heard, declare we vnto you, that ye also may haue fellowship with vs, and that our fellowship may be with the Father and his Sonne Iesus Christ: and this we write vnto you, ỳ ye may reioyce, & that your ioy may be full. And this is the tidings, which we haue heard of him, & declare vnto you, That God is light, and in him is no darknes at all. If we say we haue fellowship with him, & walke in darknesse, we lie and do not the truth. But and if we walke in light as he is in light, then haue we fellowship with

him, and the blood of Iesus Christ his Son, cle
vs from al sin. If we say we haue no sin, we de
our selues, and the truth is not in vs. If we ac
ledge our sins, he is faithfull and iust to forgi
our sins, and to cleanse vs from all vnrighteou
if we say we haue not sinned, we make him a l
and his word is not in vs.

The Gospel. Iohn. 21. 19.

IEsus said vnto Peter, Follow thou me. Peter
ned about, & saw the Disciple whom Iesus lo
following (which also leaned on his breast at su
and said, Lord, which is he that betrayeth th
Whē Peter therefore saw him, he said to Iesus,
what shal he here die? Iesus said vnto him, If I
haue him to tarry til I come, what is ỹ to thee?
low thou me. Then went this saying abroad am
the brethren. That that disciple should not dye.
Iesus said not vnto him, He shall not die, but,
wil that he tarry till I come, what is ỹ to thee?
sāe disciple is he which testifieth of these thing
wrote these things, and we know that his test
is true. There are also many other things which
sus did, the which if they should be written e
one, I suppose the world could not containe
bookes that should be written.

¶ *Innocents day.*

The Collect.

ALmighty God, whose praise this day the yo
Innocents thy witnesses haue confessed a
shewed forth, not in speaking, but in dying, morti
and kill all vices in vs, that in our conuersation o
life may expresse thy faith, which with our tongu
we doe confesse, through Iesus Christ our Lord.

The Epistle. Reuel. 15. 1.

ILooked & loe a Lambe stood on the mount Si
& with him an hundred & forty foure thousa
hauing his Name and his Fathers Name written
their foreheads. And I heard a voice frō heauen
the sound of many waters, & as the voyce of a gre
thunder. And I heard the voyce of harpers harpi
with their harpes. And they sung as it were a ne
ong before the throne, & before the foure beasts
lders, and no man conld learne the song: but th
undred and forty foure thousand which were re
deem

emed from the earth. These are they which were
t defiled with women, for they are Virgins These
llow the Lambe whither soeuer hee goeth, These
ere redemed from men, being the first fruits
nto God and to the Lambe, and in their mouthes
as found no guile, for they are without spot before
e Throne of God.

The Gospel. Matth. 2. 13.

THe Angell of the Lord appeareth to Ioseph in a
sleep, saying, arise, & take the child & his mo-
her, and flee into Egypt, & be thou there til I bring
hee word. For it will come to passe that Herod wil
eeke the child to destroy him. So when he a woke,
e tooke the Child and his mother by night, and
eparted into Egypt, and was there vnto the death
f Herod, that it might be fulfilled which was spo-
en of the Lord by the Prophet, saying, Out of E-
gypt haue I called my Sonne. Then Herod when he
aw that hee was mocked of ỹ wise men, was exce-
ding wroth, and sent forth men of warre, and slew
ll the children that were in Bethlehem, and in all
he coastes (as many as were two yeeres old or vn-
der) according to the time that he had diligently
nowen out of ỹ wise men. Then was fulfilled that
which was spoken by the Prophet Ieremy, whereas
e said, In Ramah was there a voice heard, lamenta-
tion, weeping, and great mourning, Rachel weeping
for her children, and would not be comforted, be-
cause they were not.

¶ *The Sunday after Christmas day.*

The Collect.

ALmighty God, which hast giuen vs thine onely
begotten Sonne to take our nature vpon him,
and this day to be borne of a pure Virgin, Grant,
that we being regenerate, and made thy children
by adoption and grace, may dayly be renewed by
thy holy Spirit, through the same our Lord Iesus
Christ, who liueth, &c.

The Epistle. Gal. 4. 1.

AND I say that the heire (as long as he is a child)
differeth not from a seruant though he be Lord
of all, but is vnder tutors and gouernours, vntill the
time that the father hath appointed. Euen so we al-
so, when we were children, were in bondage vnder

the ordinances of the world: but when ỹ time was full come, God sent his Son made of a woman, & made bond vnto the Law, to redeeme them which were bond vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because ye are sonnes, God hath sent the Spirit of his Sonne into your hearts, which cryeth *Abba* Father. Wherefore now thou art not a seruant, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The Gospel. Matth. 1. 1.

THis is the booke of the generation of Iesus Christ, the Son of Dauid, the Son of Abraham. Abraham begate Isaac, Isaac begat Iacob, Iacob begate Iudas and his brethren. Iudas begat Phares and Zara of Thamar, Phares begate Esrom, Esrom begate Aram, Aram begate Aminadab, Aminadab begate Naasson, Naasson begate Salmon, Salmon, begate Booz of Rahab, Booz begate Obed of Ruth, Obed begate Iesse, Iesse begate Dauid the King, Dauid the King begate Solomon of her that was the Wife of Vrias, Solomon begate Roboam, Roboam begate Abia, Abia begate Asa, Asa begate Iosaphat, Iosaphat begate Ioram, Ioram begate Osias, Osias begate Iotham, Iotham begate Achas, Achas begate Ezekias, Ezekias begate Manasses, Manasses begate Amon, Amon begate Iosias; Iosias begate Iechonias and his brethren, about the time that they were caried away to Babylon, and after they were brought to Babylon, Iechonias begate Salathiel, Salathiel begate Zorobabel, Zorobabel begate Abiud, Abiud begate Eliachim, Eliachim begat Azor, Azor begate Sadoc, Sadoc begate Achin, Achin begat Eliud, Eliud begate Eleazar, Eleazar begate Matthan, Matthan begate Iacob, Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, euen hee that is called Christ, and so all the generations from Abraham to Dauid, are fourteene generations: And from Dauid vnto the captiuity of Babylon, are fourteene generations. And from the captiuity of Babylon vnto Christ are fourteen generations. The birth of Iesus Christ was on this wise. When his mother Mary was married to Ioseph (before they came to dwell together) she was found With child by ỹ holy ghost,

ghoſt. Then Ioſeph her huſband and (becauſe he was righteous man, & would not put her to ſhame) was minded priuily to depart from her. But while hee thus thought, behold, the Angel of the Lord appeared vnto him in ſleepe, ſaying, Ioſeph thou ſon of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her commeth of the holy Ghoſt. She ſhall bring forth a Sonne, and thou ſhalt call his name Ieſus for he ſhall ſaue his people from their ſinnes. All this was done, that it might be fulfilled which was ſpoken of the Lord by the Prophet ſaying, Behold, a maid ſhalbe with child and ſhall bring forth a ſonne, and they ſhall call his Name Emmanuel, which if a man interpret, is as much to ſay, as God with vs. And Ioſeph aſſoone as hee awoke out of ſleepe, did as the Angel of the Lord had bidden him: and hee tooke his wife vnto him, and knew her not, till ſhee had brought foorth her firſt begotten Sonne, and called his Name Ieſus.

¶ *The Circumciſion of Chriſt.*

The Collect.

ALmighty God, which madeſt thy bleſſed Son to be circumciſed and obedient vnto the Law for man, grant vs the true Circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnall luſts may in all things obey thy bleſſed will, through the ſame thy Sonne Ieſus Chriſt our Lord.

The Epiſtle. Rom. 4. 8

BLeſſed is the man to whom the Lord will not impute ſin. Came this bleſſednes then vpon the circumciſion, or vpon the vncircumciſion alſo, For wee ſay that faith was reckoned to Abraham for righteouſneſſe. How was it then reckoned. when he was in circumciſion, or when he was in the vncircumciſion? Not in time of circumciſion, but when he was yet vncircumciſed. And he receiued ỹ ſigne of circumciſion, as a ſeale of the righteouſneſſe of faith, which he had, yet being vncircumciſed, that he ſhould be the Father of al thē that beleeue, though they be not circumciſed, that righteouſneſſe might be imputed to them alſo, and that he might bee the Father of circumciſion, not vnto them onely which come of the circumciſed, but to them alſo which walk

walke in the steps of the faith that was in our father Abraham, before the time of Circumcision. For the promise (that he should bee heire of the world) was not vnto Abraham, or to his seed through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but Vaine, and the promise of none effect.

The Gospel. Luke 2. 15.

AND it fortuned, assoon as the Angels were gone away from the shepherds into heauen, the shepherds said one to another, Let vs go euen now vnto Bethlehem, & see this thing that we heare say is hapned, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Ioseph, and the babe laid in a manger. And when they had seene it they published abroad the saying that was told them of that Child. And all they that heard it wondred at those things which were told them of ỹ shepherds. But Mary kept all these sayings, and pondred them in her heart. And the shepheards returned, praising and lauding God for all the things that they had heard and seen, euen as it was told vnto them. And when the eight day was come that the child should bee circumcised, his name was called Iesus, which was named of the Angel before hee was conceiued in the wombe.

¶ *If there bee a Sunday betweene the Epiphany & the Circumcision, then shal be vsed the same Collect, Epistle, and Gospel at the Communion, which was vsed the day of Circumcision.*

¶ *The Epiphanie.*

The Collect.

O God, which by the leading of a star, didst manifest thy onely begotten Son to the Gentiles: mercifully grant, that we which know thee now by faith, may after this life haue the fruition of thy glorious God head, through Christ our Lord.

The Epistle. Ephes. 3. 1.

FOr this cause I Paul am a prisoner of Iesus Christ for you heathen, if ye haue heard of ỹ ministration of the grace of God, which is giuen me to youward. For by reuelation shewed he the mystery vnto me, as I wrote afore in few words, whereby when ye read, ye may vnderstand my knowldge in ỹ mystery

ſtery of Chriſt, which myſtery in times paſt was not opened vnto the ſons of men, as it is now declared vnto his holy Apoſtles, and Prophets, by the Spirit, that the Gentiles ſhould be inheritors alſo, & of the ſame body, & partakers of his promiſe of Chriſt by the meanes of the Goſpel, whereof I am made a miniſter, according to ỹ gift of the grace of God which is giuen vnto me, after ỹ working of his power. Vnto me ỹ leaſt of all Saints is this grace giuen, that I ſhould preach among the Gentiles the vnſearchable riches of Chriſt, and to make all men ſee what the fellowſhip of the myſtery is, which from the beginning of the world hath bin hid in God, which made all things through Ieſus Chriſt, to the intent that now vnto the rulers and powers in heauenly things might be known by ỹ congregation, the manifold wiſedome of God, according to the eternall purpoſe which hee wrought in Chriſt Ieſus our Lord, by whom wee haue boldneſſe and entrance, with the confidence which is by the faith of him.

The Goſpel. Matth. 2. 10.

WHen Ieſus was borne in Bethlehem, a city of Iury, in the time of Herod the King, behold, there came wiſe men from the eaſt to Hieruſalem, ſaying, Where is he that is born King of the Iewes? For wee haue ſeene his Starre in the Eaſt, and are come to worſhip him. When Herod the King had heard theſe things, he was troubled, and all the city of Hieruſalem with him. And when he had gathered all the chiefe Prieſts and Scribes of the people together, hee demanded of them where Chriſt ſhould bee borne. And they ſaid vnto him, At Bethlehem in Iury: For thus it is written by the Prophet, And thou Bethlehem in the land of Iury, art not the leaſt among the Princes of Iuda: for out of thee ſhall come vnto mee a gouernour, that ſhall gouerne my people Iſrael. Then Herod when hee had priuily called the wiſemen he enquired of them diligently what time the Star appeared. And he bade them goe to Bethlehem, and ſaid, Goe your way thither, and ſearch diligently for the Child: and when ye haue found him, bring me word againe, that I may come and worſhip him alſo. When they had heard the king they departed, and

and loe, the starre which they saw in the East, went before them, till it came and stood over the place where the child was. When they saw the starr, they were exceeding glad, and went into the house, and found the child with Mary his mother, & fel down flat, and worshipped him, & opened their treasures, and offered vnto him gifts, gold, frankincense, and myrrhe. And after they were warned of God in a sleep, that they should not go againe to Herod, they returned into their owne countrey another way.

The first Sunday after the Epiphany.

The Collect.

LOrd we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and know what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle. Rom. 12. 1.

I Beseech you therfore brethren, by the mercifulnes of God, that yee make your bodies a quicke sacrifice, holy and acceptable vnto God, which is your reasonable serning of God. And fashion not your selues like vnto this world: but bee yee changed in your shape, by the renewing of your mind, that ye may proue what thing that good and acceptable, and perfect will of God is For I say (through the grace that vnto me giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that hee be gentle and sober according as God hath dealt to euery man the measure of faith. For as we haue many members in one body, and all members haue not one office: so we being many, are one body in Christ, and euery man among our selues one anothers members.

The Gospel. Luke. 23.

THe father and mother of Iesus went to Hierusalem after the custome of ỹ feast day. And when they had fulfilled the dayes, as they returned home, the child Iesus abode still at Ierusalem, and his father and mother knew not of it: but they supposing him to haue bin in the company, came a dayes iourney, and sought him among their kinsfolke and acquaintance

maintrance. And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned that after three dayes they found him in the Temple, sitting in the midst of the Doctours, hearing them, and posing them. And all that heard him were astonied at his vnderstanding and answeres. And when they saw him they marueiled. And his mother said vnto him, Son, why hast thou thus dealt with vs? Behold, thy father and I haue sought the sorrowing. And he said vnto them, How happened it that ye sought me? wist yee not that I must goe about my Fathers businesse? And they vnderstood not that saying which he spake vnto them. And he went downe with them, and came to Nazareth, and was obedient vnto them. But his mother kept all those sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

¶ *The ii. Sunday after the Epiphany.*

The Collect.

ALmighty and euerlasting God, which doest gouerne al things in heauen, & earth: mercifully heare the supplications of thy people, and grant vs thy peace al the dayes of our life, through Iesus, &c

The Epistle. Rom. 12. 6.

SEeing that we haue diuers gifts according to the grace that is giuen vnto vs, If a man haue ỳ gift of prophecie, let him haue it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him ỳ teacheth take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him ỳ ruleth, do it with diligence. If any man shew mercy, let him doe it with cheerfulnesse. Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kinde one to another with brotherly loue in giuing honour, go one before another. Be not slothfull in the businesse which ye haue in hand. Bee feruent in spirit, apply your selues to the time, reioyce in hope, be patient in tribulation, continue in prayer, distribute to the necessity of the Saints, be ready to harbour, blesse thē which persecute you, blesse I say and curse not. Be merry with them that are merry, weepe

weepe with them that weepe, be of like affection towards another. Bee not high minded, but your selues equall to them of the lower sort.

The Gospel. Iohn. 2. 1.

AND the third day was there a mariage in Cana a City of Galilee, and the mother of Ie was there. And Iesus was called, and his Disci vnto the marriage. And when the wine failed, mother of Iesus said vnto him, They haue no wi Iesus said vnto her, Woman, what haue I to with thee? mine houre is not yet come. His mo sayd vnto the ministers, Whatsoeuer he saith you, doe it, And there were standing there sixe terpots of stone, after the manner of purifying the Iewes? containing two or three firkins apie Iesus said vnto thē, Fil the water pots with wat And they filled thē vp to the brim. And he said them, Draw out now, and beare vnto the gouerno of the feast. And they beare it. When the Ruler the feast had tasted the water turned into wine, knew not whence it was, (but the ministers wh drew the water knew) he called the bridegroom and said vnto him, Euery man at the beginni doth set forth good wine, and when men be drun then that which is worse: but thou hast kept good wine vntill now. This beginning of mirac did Iesus in Cana of Galilee, and shewed his glor and his Disciples beleeued on him.

¶ *The third Sunday after the Epiphany.*

The Collect.

ALmighty and euerlasting God, mercifully loo vpon our infirmities, and in al our dangers a necessities, stretch forth thy right hand to helpe a defend vs, through Christ our Lord.

The Epistle. Rom. 12. 16.

BE not wise in your owne opinions. Recompen to no man euill for euill. Prouide aforehan things honest, not onely before God, but also in t sight of all men. If it be possible, as much as in yo is, liue peaceably with all men. Dearely belou auenge not your selues: but rather giue place vn wrath. For it is written, Vengeance is mine, I wi reward saith the Lord. Therefore if thy enem hunger, feed him: If he thirst, giue him drink

in ſo doing thou ſhalt heape coales of fire on his
d, Be not ouercome of euill, but ouercome euill
ith goodneſſe.

The Goſpel. Matth. 8. 1.

WHen he was come downe from ỹ mountaine
much people followed him. & behold, there
me a leper and worſhipped him, ſaying, Maſter if
ou wilt, thou canſt make me cleane. And Ieſus put
th his hand, and touched him, ſaying, I will, be
ou cleane. And immediatly his leproſie was clean-
d. And Ieſus ſaid vnto him. Tell no man: but goe
d ſhew thy ſelfe vnto the Prieſt, & offer the gift
hat Moſes commanded to be offered) for a witnes
nto them. And when Ieſus was entred into Caper-
um, there came vnto him a Centurion, and be-
ught him, ſaying, Maſter my ſeruant lieth at home
cke of the palſie, and is grieuouſly pained. And
eſus ſaid, when I come vnto him, I will heale him
he Centurion anſwered, and ſaid, Sir, I am not
orthy that thou ſhouldeſt come vnder my roofe:
t ſpeake the word onely, and my ſeruant ſhall be
ealed. For I alſo my ſelfe am a man ſubiect to the
thority of another, and haue ſouldiers vnder me:
nd I ſay vnto this man, Goe, and he goeth: And to
nother, Come, and he commeth: and to my ſeruant,
Doe this, and he doth it. When Ieſus heard theſe
words: he marueiled, and ſaid vnto them that fol-
lowed him, Verely I ſay vnto you, I haue not found
ſo great faith in Iſrael. I ſay vnto you. That many
ſhall come from the Eaſt and Weſt, and ſhall reſt
with Abraham, Iſaac and Iacob in the kingdome of
heauen? but the children of the kingdome ſhall be
caſt out into vtter darkeneſſe, there ſhall bee
weeping and gnaſhing of teeth. And Ieſus ſaid vnto
the Centurion, Go thy way, and as thou beleeueſt, ſo
bee it vnto thee. And his ſeruant was healed the ſelfe
ſame houre.

¶ *The iiii. Sunday after the Epiphany.*

The Collect.

GOd which knoweſt vs to be ſet in the midſt of
ſo many and great dangers, that for mans
fraileneſſe wee cannot alwayes ſtand vprightly
grant to vs the health of body and ſoule, that all
thoſe things which we ſuffer for ſin, by thy help wel

may

may well passe and ouercome, through Iesus C
our Lord.

The Epistle. Rom. 13. 1.

LEt euery soule submit himselfe to ỹ author
of ỹ higher powers: for there is no power
of God. The powers that be are ordained of G
whosoeuer therefore resisteth the power, resis
the ordinance of God. But they that resist, shall r
ceiue to themselues damnation. For rulers are n
fearefull to them that doe good, but to them t
doe euill. Wilt thou be without feare of the powe
Doe well then, and so shalt thou be praised of t
same: for he is the Minister of God for thy weal
but if thou doe that which is euill, then feare, for h
beareth not the sword for nought: for he is the m
nister of God to take vengeance on them that d
euill. Wherefore ye must needs obey, not onely f
feare of vengeance, but also because of conscien
and euen for this cause pay the tribute: for they a
Gods Ministers, seruing for the same purpose. Gi
to euery man therefore his duty: tribute to whom
tribute belongeth, custome to whom custome is due
feare to whom feare belongeth: honour to whom
honour pertaineth.

The Gospel. Matth. 8, 23.

AND when he entred into a shippe, his disciple
followed him. And behold, there arose a grea
tempest in the sea, insomuch as the ship was cou
red with waues, but he was a sleepe. And his disci
ples came to him, and awoke him, saying, Maste
saue vs, we perish. And he said vnto them, Why ar
ye fearefull, O ye of little faith (Then he arose, and
rebuked the winds and the sea, and there followe
a great calme. But ỹ men marueiled, saying, Wha
manner of man is this, that both winds and sea obey
him? And when he was come to the other side into
the Countrey of the Gergesines, there met him two
possessed of deuils, which came out of the graues,
and were out of measure fierce: so that no man
might goe by that way. And behold, they cried out
saying, O Iesu, thou Son of God, what haue we to do
with thee? Art thou come hither to torment vs be-
fore the time? And there was a good way of from
them and herd of many swine feeding. So the deuils
besought

ght him, saying, If thou cast vs out, suffer vs to
nto the herd of swine. And he said vnto them,
your wayes. Then went they out and departed
the herd of swine. And behold, the whole herd
wine was carried headlong into the sea, and pe-
d in the waters. Then they that kept them, fled
went their waies into the city, and told euery
g, and what had happened vnto the possessed of
enils. And behold the whole city came out to
t Iesus? and when they saw him, they besought
that he would depart out of their coasts.

¶ *The fift Sunday after the Epiphany.*

The Collect.

Ord we beseech thee to keepe thy Church and
houshold continually in the true religion, that
y which do leane only vpon hope of thy heauen-
race, may euermore be defended by thy mighty
ver, through Iesus Christ our Lord.

The Epistle. Coloss. 3. 12.

Vt vpon, you as the Elect of God, tender mercy,
kindnes, humblenes of mind, meekenesse, long
ffering, forbearing one another, & forgiuing one
other, if any man haue a quarrell against ano-
er: as Christ forgaue you euen so doe ye. Aboue
these things put on loue, which is the bond of
fectnesse. And the peace of God rule in your
arts, to the which peace ye are called in one body:
d see that ye be thankfull. Let the word of Christ
well in you plenteously with all wisedome. Teach
nd exhort your selues in Psalmes and Hymnes and
iritual songs, singing with grace in your hearts
o the Lord. And whatsoeuer ye doe in word or
ed, doe all in the Name of the Lord Iesus giuing
nkes to God the Father by him.

The Gospel. Matth. 13. 24.

THe kingdom of heauē is like vnto a mā which
sowed good seed in his field: but while men
ept, his enemy came and sowed tares among the
wheat, and went his way. But when the blade was
sprung vp, and had brought forth fruit, then appea-
red the tares also. So the seruants of the housholder
came, & said vnto him, Sir, didst not thou sow good
seed in thy field? from wence then hath it tares? He
said vnto them, The enuious man hath done this.

The

The seruants said vnto him. Wilt thou th
we goe and weed them vp? But he said, N
while ye gather vp the tares, ye plucke vp
wheat with them: let both grow together
the harueſt, and in the time of harueſt I will
the reapers, Gather ye firſt the tares, and bin
together in sheanes to bee burnt, but gat
whear into my barne.

¶ *The ſixt Sunday (if there be ſo many) ſha
the ſame Collect, Epiſtle, and Goſpel tha
vpon the fifi Sunday.*

¶ *Septuageſima Sunday.*

The Collect.

O Lord, we beſeech thee fauourably to he
prayers of thy people, that we which are
ly puniſhed for our offences, may be merciful
liuered by thy goodneſſe, for ỹ glory of thy N
thorow Ieſus Chriſt our Sauiour, who liueth,

The Epiſtle. 1. Cor. 9. 24.

PErceiue ye not, how that they which ru
courſe run all, but one receiueth the rewa
run, that ye may obtaine. Euery man that pro
maſteries, abſtaineth from all things: and they
to obtaine a crowne that ſhal periſh, but we
taine an euerlaſting crowne, I therefore ſo ru
as at an vncertaine thing: So fight I, not as one
beateth the ayre: but I tame my body, and bri
into ſubiection, leſt by any meanes it come to
that when I haue preached to others, my
ſhould be a caſt away.

The Goſpel. Matth. 20. 1.

THe kingdom of heauen is like vnto a man
is a houſholder, which went out early in
morning to hare labourers into his vineyard.
when the agreement was made with the labo
for a peny a day, he ſent thē into his vineyard.
he went out about the third houre, and ſaw o
ſtanding idle in the market place, & ſaid vnto th
Goe yee alſo into the vineyard, and whatſoeu
right, I wil giue you. And they went their way.
gaine he went out about the ſixth and ninth hou
and did likewiſe, And about the eleuenth hour
went out, and found other ſtanding idle, and
vnto them, Why ſtand yee heare all the day i

said vnto him, Because no man hath hired vs, with vnto them, Goe ye also into the vineyard, whatsoeuer is right, that shall yee receiue. So when Euen was come, the lord of the vineyard said his steward, Call the labourers, and giue them hire, beginning at the last vntill the first. And when they did come that came about the eleuenth hour, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, & they likewise receiued euery man a peny. And when they had receiued it, they murmured against the good man of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs Which haue borne the burden and heat of the day. But hee answered vnto one of them, and said, Friends I doe thee no wrong: didest thou not agree with me for a peny: take that thine is, and goe thy way, I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as mee listeth With mine owne goods: Is thine eye euill, because I am good: So the last shall be first, and the first shalbe last. For many are called, but few are chosen.

¶ *Sexagesima Sunday.*

The Collect.

ORd God, which seest that we put not our trust in any thing that we do, mercifully grant that by thy power wee may be defended against all aduersitie, through Iesus Christ our Lord,

The Epistle. 2. Cor. 11. 19.

FOr ye suffer fools gladly, seeing your selues are wise men. For ye suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face, I speak as concerning rebuke, as though wee had beene weake in this behalfe: howbeit, wherein soeuer any man dare be bold (I speak foolishly) I dare be bold also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the Ministers of Christ, (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fourty stripes saue one. Thrice was I beaten with rods, I was once stoned. I

suffered

ſuffered thirce ſhipwrack. Night and day I
in the deepe Sea: in iourneying often, in p
waters, in perils of robbers, in ieopardies o
owne nations, in ieopardies among the he
perils in the city, in perils in the wildernes
rils in the Sea, in perils among falſe brethre
bor and trauaile, in watchings often, in hung
thirſt, in faſtings often, in cold and nakedne
ſide the things which outwardly happen vn
I am cumbred dayly, and doe care for all co
tions. Who is weake, and I am not weake:
offended, and I burne not: If I muſt needs
will boaſt of the things that conceme min
mities. The God and Father of our Lord
Chriſt, which is bleſſed for euermore, kn
that I lie not.

The Goſpel. Luke 8. 4.

WHen much people were gatherd toge
were come to him out of all cities, he
by a ſimilitude: The ſower went out to ſow hi
and as he ſowed, ſome fell by the way ſide,
was troden down, and the foules of the ayre d
red it vp. And ſome fell on ſtones, and aſſoon
was ſprung vp, it withered away, becauſe it
moiſtneſſe. And ſome fell among thornes, a
thornes ſprang vp with it, and choaked it
ſome fell on good ground, and ſprang vp, an
fruit an hundred fold. And as hee ſaid theſe t
hee cryed, Hee that hath eares to heare, le
heare. And his Diſciples aſked him, ſaying,
manner of ſimilitude is this: And he ſaid, Vnt
it is giuen to know the ſecrets of the kingdo
God, but to other by parables, that when the
they ſhould not ſee, and when they heare,
ſhould not vnderſtand. The parable is this: Th
is the Word of God: thoſe that are beſid
way, are they that heare, then commeth the d
and taketh the Word out of their hearts, le
ſhould beleeue and be ſaued. They on the ſtone
they, which when they heare, receiue the word
ioy, and theſe haue no roots, which for a while
leeue, and in time of temptation go away. An
which fel among thornes, are they, which when
haue heard, go forth, and are choked with care

thes, and voluptuous liuing, and bring foorth no uit. That which fell on the good ground, are they hich with a pure and good heart heare the word, d keepe it, and bring foorth fruit through pa-ence.

Quinquagesima Sunday.

The Collect.

O Lord, which doſt teach vs, that all our doinges without charity, are nothing worth, ſend thy oly Ghoſt, and powre into our hearts that moſt ex-llent gift of chatity, the very bond of peace, and ll vertues, without the which whoſoeuer liueth, is ounted dead before thee: grant this for thine on-y Sonne Ieſus Chriſt ſake. Amen.

The Epiſtle. I. Cor. 13. 1.

THough I ſpeake with the tongues of men & of Angels, and haue no loue I am euen as ſound-ng braſſe, or as a tinkling cymball. And though I ould propheſie and vnderſtand all ſecrets, and all nowledge: yea, if I haue all faith, ſo that I could moue mountaines out of their places, and yet haue no loue, I am nothing. And though I beſtow al my goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth mee nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doth not froward-ly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euill, reioyceth not in iniquity, but reioyceth in the truth, ſuffereth all things, beleeueth all things, ho-peth all things, endureth all things. Though that prophecying faile, either tongues ceaſe, or know-ledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our prophecying is vnperfect. But when that which is perfect is come, then that which is vnperfect ſhall bee done away. When I was a child, I ſpake as a child, I vnder-ſtood as a child, I imagined as a child: but aſſoone as I was a man, I put away childiſhneſſe. Now wee ſee in a glaſſe, euen in a darke ſpeaking, but then ſhall we ſee face to face. Now I know vnperfectly, but then ſhall I know euen as I am knowne. Now abideth faith hope, and loue, euen theſe three: but the chiefe of theſe is loue.

The

The first day of Lent.

The Gospel, Luke 18. 31.

The Collect.

IEsus tooke vnto him the twelue, and said
them, Behold, we go vp to Ierusalem, and all
be fulfilled, that are written by the Prophets o
Son of man. For he shalbe deliuered vnto the
tiles, and shalbe mocked, and despitefully intre
and spitted on. And when they haue scourged h
they will put him to death, and the third da
shall rise again. And they vnderstood none of t
things. And this saying was hid from them, so
they perceiued not the things which were spok
And it came to passe, that as he was come nig
Iericho, a certaine blind man sate by the hie w
side beging. And when he heard the people p
by, he asked what it meant. And they said vnto h
that Iesus of Nazareth passed by. And he cryed,
ing, Iesus thou Sonne of Dauid haue mercy on m
And they which went before rebuked him, tha
should hold his peace: but hee cryed so much
more, Thou Son of Dauid haue mercy on me. A
Iesus stood still, and commanded him to be bro
vnto him. And when he was come neere, he as
him, saying, What wilt thou that I doe vnto th
And hee said, Lord, that I might receiue my sig
And Iesus said vnto him, Receiue thy sight. thy f
hath saued thee. And immediately he receiued
sight, and followed him, praising God. And all t
people when they saw it, gaue praise vnto God,

The first day of Lent.

The Collect.

ALmighty and euerlasting God which hatest n
thing that thou hast made, & dost forgiue i
sins of all them that be penitent: create and ma
in vs new and contrite hearts, that we worthily h
mening our sins, and knowledging our wretche
nesse, may obtain of thee, the God of all mercy, pe
fect remission and forgiuenes, through Iesus Chri

The Epistle. Ioel 2. 12.

TVrn you vnto me withall your hearts, with
sting, weeping, & mourning: Rent your hear
and not your clothes. Turne you vnto the Lord, o
God, for he is gracious and mercifull, long suffer
and of great compassion, and ready to pardon wi
kedne

edneſſe. Then (no doubt) he alſo ſhall turne and
ngiue: and after his chaſtening, he ſhall let your
creaſe remaine for meat and drinke-offerings vn-
the Lord your God. Blow out with the trumpet
Sion, proclaime a faſting, call the Congregation
d gather the people togeather: warne the Congre-
tion, gather the Elders, bring the children and
chlings togeather. Let the bridegroome goe foorth
his chamber, and the Bride out of her cloſet. Let
e Prieſtes ſerue the Lord betweene the porch and
e Altar, weeping, and ſaying, Bee fauourable, O
rd, bee fauourable vnto thy people, let not thine
ritage be brought to ſuch confuſion, leſt the hea-
n bee lords thereof. Wherefore ſhould they ſay
ong the heathen, where is now their God?

The Goſpel. Matth. 6.16,

WHen yee faſt, be not ſad as the hypocrites
are: for they disfigure their faces, ỹ it may
eare vnto men how ỹ they faſt. Verely I ſay vn-
yon, they haue their reward. But thou when thou
eſt, anoynt thy head, and waſh thy face, that it
eare not vnto men how that thou faſteſt, but
o thy Father which is in ſecret, and thy Father
ich ſeeth in ſecret, ſhall reward thee openly. Lay
vp for your ſelues treaſure vpon earth, where
ruſt and moth doeth corrupt, and where theeues
ke thorow and ſteale: but lay vp for yon trea-
s in heauen, where neither ruſt nor moth doeth
upt, and where theeues doe not breake thorow
ſteale. For where your treaſure is, there will
r hearts be alſo.

¶ *The firſt Sunday in Lent.*

The Collect.

O Lord, which for our ſake diddeſt faſt fourty
dayes and fourty nights, giue vs grace to vſe
abſtinence, that our fleſh being ſubdued to the
t, wee may euer obey thy godly motions in
ouſneſſe and true holineſſe, to thy honour and
y, which liueſt and reigneſt, &c.

The Epiſtle. 2. Cor. 6.1.

WEe as helpers exhort you, ỹ ye receiue not
ỹ grace of God in vaine. for he ſaith, I
ard thee in a time accepted, & in ỹ day of ſal-
hane I ſuccoured thee, Behold, now is that

ccepted time, behold, now is the day of salvation. Let vs giue none occasion of Euill, that in our o[ffice] be found no fault but in all things, let vs beha[ve] our selues, as the ministers of God, in much patie[nce] in afflictions, in necessities, in anguishes, in stripe[s] in imprisonments, in strifes, in labours, in watchi[ngs] in fastings, in pureneſſe, in knowledge, in long suffe[ring] ring, in kindneſſe, in the holy Ghoſt, in loue vnfe[igned] ned, in the word of trueth, in the power of God by the armour of righteouſneſſe on the right ha[nd] and on the left: by honour and dishonour, by ev[il] report, and good report: as deceiuers, and yet tr[ue] as vnknowen, and yet knowne: as dying, and beh[old] we liue: as chaſtened, and not killed: as ſorrowf[ul] and yet alway merry: as poore, and yet maki[ng] many rich: as hauing nothing, and yet poſſeſſ[ing] all things.

The Goſpel. Matth. 4. 1.

THen was Ieſus led away of the Spirit into wildernesſe, to be tempted of the deuill. A[nd] when he had faſted forty dayes, and forty nights, was at the laſt an hungred. And when the temp[ter] came to him, he ſaid, If thou be the Sonne of G[od] command that theſe ſtones be made bread. But he anſwered and ſaid: It is written, Man ſhall not liue by bread onely, but by euery word that proceed[eth] out of the mouth of God. Then the deuill tak[eth] him vp into the holy city, and ſetteth him on [a] pinacle of the Temple, and ſaith vnto him, If [thou] be the Son of God, caſt thy ſelfe downe headlo[ng] For it is written, He ſhall giue his Angels ch[arge] ouer thee, and with their hands they ſhall hold [thee] vp, leſt at any time thou daſh thy foot again[ſt a] ſtone. And Ieſus ſaid vnto him, It is written [a]gain Thou ſhalt not tempt the Lord thy God. Ag[ain] the deuill taketh him vp into an exceeding h[igh] mountaine, and ſhewed him all the kingdom[s of] the world, and the glory of them, and ſaith v[nto] him, All theſe will I giue thee, if thou wilt [fall] downe and worſhip me. Then ſaith Ieſus vnto [him] Auoyd Satan: For it is written, Thou ſhalt wo[rſhip] the Lord thy God, and him onely ſhalt thou [ſerue] Then the deuill leaueth him, and behold, the A[ngels] came, and miniſtred vnto him.

¶ The second Sunday in Lent.

The Collect.

ALmighty God, which doſt ſee that we haue no power of our ſelues to helpe our ſelues: keepe thou vs both outwardly in our bodies, and inwardly in our ſoules, that we may be defended from all aduerſities which may happen to the body, and from all euill thoughts which may aſſault, and hurt the ſoule, through Ieſus Chriſt, &c.

The Epiſtle. 1 Theſ. 4. 1.

WE beſeech you brethren, and exhort you by the Lord Ieſus, that yee increaſe more and more, euen as ye haue receiued of vs, how yee ought to walke, and to pleaſe God. For ye know what commandements Wee gaue you by our Lord Ieſus Chriſt. For this is the will of God, euen your holineſs: that ye ſhould abſtaine from fornication, and that euery one of you ſhould know how to keepe his veſſel in holineſſe and honor, and not in the luſt of concupiſcence, as doe the heathen, which know not God: That no man oppreſſe and defraud his brother in bargaining, becauſe that the Lord is the auenger of all ſuch things, as wee told you before and teſtified. For God hath not called vs vnto vncleanneſſe, but vnto holineſſe. He therefore that deſpiſeth deſpiſeth not man, but God, which hath ſent his holy Spirit among you.

The Goſpel. Matth. 15. 21.

IEſus went thence, and departed into the coaſts of Tyre and Sidon: and behold a woman of Canaan (which came out of the ſame coaſts) cryed vnto him, ſaying, Haue mercy on me, O Lord thou Son of Dauid, my daughter is piteouſly vexed with a deuil, But he anſwered her nothing at al. And his diſciples came and beſought him, ſaying, Send her away: for ſhe crieth after vs. But he anſwered, & ſaid, I am not ſent, but to the loſt ſheepe of the houſe of Iſrael then came ſhee, and worſhipped him, ſaying, Lord helpe mee. He anſwered, and ſaid, It is not meet to take the childrens bread, and caſt it to dogs. She anſwered, and ſaid, Truth Lord, for ỹ dogs eat of the crumbes which fall from their maſters table. Then Ieſus anſwered, and ſaid vnto her, O woman, great is thy faith, bee it vnto thee euen as thou wilt. And her daughter was made whole euen the ſame time.

¶ The third Sunday in Lent.

The Collect.

WEe beſeech thee Almighty God, looke v
the hearty deſires of thy h mble ſerva
and ſtretch foorth the right hand of thy Maieſty,
bee our defence againſt all our enemies, thro
Ieſus Chriſt our Lord. Amen.

The Epiſtle Epheſ. 5.1.

BEe yee the followers of God as deare childr
and walke in loue, enen as Chriſt loued vs,
gaue himſelfe for vs, an offering and a ſacrifice
ſweet ſauour vnto God. As for fornication and
vncleanneſſe, or couetеouſneſſe, let it not once be
med among you, as it becommeth Saints; or fil
neſſe, or fooliſh talking, or ieſting, which are
comely: but rather giuing of thankes. For this
know, that no whoremonger, either vncleane p
ſon, or couetеous perſon, (which is a worſhipper
Images hath any inheritance in the kingdome
Chriſt, and of God. Let no man deceiue you w
vaine words: for becauſe of ſuch thinges, comm
ỹ wrath of God vpon the children of diſobedien
Bee yee not therefore companions of them. Ye w
ſome time darkeneſſe, but now are yee light in
Lord: walke as children of light. For the frui
the Spirit conſiſteth in all goodneſſe, and righ
ouſneſſe, and trueth. Accept that which is pleaſ
vnto the Lord, and haue no fellowſhip with the v
fruitfull works of darknes, but rather rebuke the
for it is a ſhame euen to name thoſe thinges wh
are done of them in ſecret. But all thinges wh
they are brought foorth by the light, are manife
For whatſoeuer is manifeſt, the ſame is light, wh
fore he ſaith, Awake thou that ſleepeſt, and ſt
vp from death, and Chriſt ſhall giue thee light.

The Goſpel. Luke 11.14.

IEſus was caſting out a Deuil that was dumb. A
when he had caſt out the deuil, the dumbe ſpa
and the people wondred. But ſome of them ſaid,
caſteth out deuils through Beelzebub the chiefe
the deuils. And others tempted him, and requi
of him ſigne from heauen. But he knowing th
thoughts, ſaid vnto them, Euery kingdome diui
againſt it ſelfe, is deſolate, and one houſe doth f
vpon another. If Satan alſo bee diuided agai
himſe

mſelfe, how ſhall his kingdome endure? Becauſe ſay, I caſt out deuils thorow Beelzebub, If I by help of Beelzebub caſt out deuils, by whoſe help your children caſt them out? Therefore ſhall they your iudges. But if I by ỳ finger of God caſt out uils, no doubt the kingdome of God is come vpon u. When a ſtrong man armed watcheth his houſe, e things that he poſſeſſeth are in peace: but when ſtronger then he commeth vpon him and ouercom-eth him, he taketh from him all his harneſſe (wher he truſted) and diuideth his goods. He that is not ith me, is againſt me: and hee that gathereth not ith me, ſcattereth abroad. When the vnclean ſpirit gone out of a man, he walketh thorow dry places king reſt: & when he findeth none, he ſaith, I wil turne againe into my houſe whence I came out. nd when he commeth, he findeth it ſwept and gar-ſhed. Then goeth he, & taketh to him ſeuen other irits worſe then himſelfe, & they enter in & dwel re: and the end of that man is worſe then ỳ begin ng. And it fortuned, that as he ſpake theſe things, certaine woman of ỳ company liſt vp her voyce, & d vnto him. Happy is the wombe that bare thee, d the paps which gaue thee ſuck. But he ſaid, Yea, ppy are they that heare ỳ word of God, & keep it.

The fourth Sunday in Lent.

The Collect.

GRant we beſeech thee, Almighty God, that we which for our euill deeds are worthily puni-ed, by the comfort of thy grace may mercifully relieued, through our Lord Ieſus Chriſt.

The Epiſtle. Gal 4. 21.

TEll me (ye that deſire to be vnder the Law) do ye not heare of the Law? For it is written, that braham had two ſons, the one by a bondmaid, the her by a free woman. Yea, and he which was borne the bond woman, was borne after the fleſh: but promiſe, which things are ſpoken by an allegory. or theſe are two Teſtaments: the one from the ount Sinai, which gendreth vnto bondage, which Agar: for mount Sinai is Agar in Arabia, & bor-reth vpon the city, which is now called Hieruſa-m, and is in bondage with her children. But Hie-

rusalem which is aboue, is free, which is the mo
of vs all. For it is written, Reioyce thou barren
beareſt no children, breake forth and cry, thou
trauaileſt not. For the deſolate hath many moe c
dren then ſhee that hath an huſband. Brethren,
are after Iſaac the children of promiſe. But as th
hee that was borne after the fleſh, perſecuted
that was borne after the ſpirit: euen ſo is it no
Neuerthele ſſe, what ſaith the Scripture: Put a
the bond woman and her ſon: for the ſonne o
bond woman ſhall not be heire with the ſon o
free woman. So then brethren, we are not chil
of the bond woman, but of the free woman.

The Goſpel. Iohn 6. 1.

IEſus departed ouer the Sea of Galilee, whic
the Sea of Tiberias, and a great multitude
lowed him becauſe they ſaw his miracles which
did on them that were diſeaſed. And Ieſus went
into a mountaine, and there he ſate with his di
ples. And Eaſter (a feaſt of the Iewes) was ni
When Ieſus then lift vp his eyes, and ſaw a g
company comevnto him, he ſaid vnto Philip, Whe
ſhall we buy bread that theſe may eate: This
ſaid to proone him, For hee himſelfe knew wha
would doe. Philp anſwered him, Two hundred
ny worth of bread are not ſufficient for them,
enery man may take a little. One of his diſcip
(Andrew, Simon Peters brother) ſaith vnto h
There is a lad which hath fiue barley loaues, & t
fiſhes, but what are they among ſo many? And Ie
ſaid, Make the people ſit downe. There was m
graſſe in the place. So the men ſate down in num
about fiue thouſand. And Ieſus tooke the bread,
when he had giuen thanks, he gaue to the diſcip
and the diſciples to them that were ſet downe,
likewiſe of the fiſhes, as much as they would. w
they had eaten enough, hee ſaid vnto his diſcip
Gather vp the broken meat which remaineth,
nothing be loſt. And they gathered it together,
filled twelue baſkets with the broken meat of
barley loaues, which broken meat remained vnto
that had eaten. Then thoſe men (when they had
the miracle that Ieſus did) ſaid, This is of a tr
the ſame Prophet that ſhould come into the wo

The Collect.

WEe beſeech thee, Almighty God, mercifully to looke vpon thy people, that by thy great goodneſſe they may be gouerned and preſerued euermore, both in body and ſoule, through Ieſus Chriſt our Lord.

The Epiſtle. Hebr. 6 11.

CHriſt being an high Preiſt of good things to come, came by a greater and more perfect Tabernacle, not made with hands, that is to ſay not of this building, neyther by the blood of goates and calues, but by his owne blood he entred once into the holy place and found eternall redemption. For if the blood of oxen, and of goates, and the aſhes of a yong cow, when it is ſprinkled, purifieth, the vncleane, as touching the purifiing of the fleſh, how much more ſhall the blood of Chriſt, which thorow the eternall Spirit, offered himſelfe without ſpot to God, purge your conſcience from dead workes, for to ſerue the liuing God? And for this cauſe is hee the Mediatour of the new Teſtament, that thorow death, which chanced for the redemption of thoſe tranſgreſſions that were vnder the firſt Teſtament, they which are called might receiue the promiſe of eternall inheritance.

The Goſpel. Iohn 8. 46

WHich of you can rebuke me of ſin? If I lay ỹ troeth, why doe not yee beleeue me? He ỹ is of God, heareth Gods words: Yee therefore heare them not, becauſe ye are not of God. Then anſwered the Iewes, and ſaid vnto him, Say we not well, that thou art a Samaritane, and haſt the deuil? Ieſus anſwered, I haue not the deuill: but I honour my Father, and ye haue diſhonored me: I ſeeke not mine owne praiſe, thee is none that ſeeketh, and iudgeth Verily, verily, I ſay vnto you, If a man keepe my ſaying he ſhal neuer ſee death. Then ſaid the Iewes vnto him, Now we know that thou haſt the deuill, Abraham is dead, and the Prophets, and thou ſayeſt, If a man keepe my ſaying, he ſhall neuer taſte of death. Art thou greater then our father Abraham, which is dead, and the Prophets are dead? Whom makeſt thou thy ſelfe; Ieſus anſwered, If I honour my ſelfe, my honour is nothing: it is my Father that

honoureth me, which ye say is your God, and yet ye haue not knowne him. But I know him, and if I say I know him not, I shalbe a liar like vnto you. But I know him, & keep his saying. Your father Abraham was glad to see my day, and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeeres old, and hast thou seene Abraham? Iesus said vnto them, Verely, verely, I say vnto you, Ere Abraham was borne, I am. Then tooke they vp stones to cast at him, but Iesus hid himselfe, & went out of the Temple.

¶ *The Sunday next before Easter.*

The Collect.

ALmighty and everlasting God, which of thy tender loue toward man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankind should follow the example of his great humility: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Iesus Christ our Lord. Amen.

The Epistle. Phil. 2. 5.

LEt the same mind be in you, that was also in Christ Iesus, which when he was in the shape of God thought it no robbery to be equall with God, neuertheless, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparrell as a man. He humbled himselfe, and became obedient to the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that at the Name of Iesus every knee should bow, both of things in heauen, and things in earth, & things vnder the earth and that al tongues should confesse that Iesus Christ is the Lord, vnto the praise of God the Father.

The Gospel Matth. 26. 1.

AND it came to passe, when Iesus had finished al these sayings: he said vnto his Disciples, Yee know that after two dayes shalbe Easter, and the Son of man shall be delinered ouer to be crucified. Then assembled together the chiefe Priestes and the Scribes, and the Elders of the people, vnto the palace of the high Priest (which was called Caiaphas) and held

held a counsell that they might take Iesus by subtilty, and kill him. But they said, Not on the holy day, lest there bee an vproare among the people. When Iesus was in Bethany, in the house of Simon ỹ leper there came vnto him a woman, hauing an Alablaster box of precious ointment, & powred it on his head as he sate at the board: but when his disciples saw it, they had indignation, saying, Wherevnto serueth this waste? This ointment might haue bin wel sold and giuen to ỹ poore. When Iesus vnderstood that, he said vnto them, Why trouble ye the woman? For she hath wrought a good worke vpon mee: for ye haue the poore alwaies with you, but mee yee shall not haue alwayes. And in that shee hath cast this ointment on my body, she did it to bury me. Verely I say vnto you, Whersoeuer this Gospel shall bee preached in all ỹ world, there shall also this be told that she hath done for a memoriall of her. Then one of ỹ twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, & said vnto them, What will ye giue me, and I will deliuer him to you? And they appointed vnto him thirty pieces of siluer. And from that time foorth hee sought oppertunity to betray him. The first day of sweet bread, the disciples came to Iesus, saying to him, Where wilt thou that wee prepare for thee to eate the Passeouer? and he said, Go into the city to such a man, and say vnto him, The Master saith, My time is at hand, I will keep my Easterby thee with my Disciples. And the disciples did as Iesus had appointed them, & they made ready the Passeouer. When the Euen was come, he sate down with the twelue. And as they did eat, he said, Verely I say vnto you, that one of you shall betray me. And they were exceeding sorrowfull, & began euery one of them to say vnto him, Lord, Is it I? Hee answered and said, Hee that dippeth his hand with me in the dish, the same shall betray me. The Son of man truely goeth, as it is written of him, but woe to that man by whom the Sonne of man is betrayed: It had been good for that man, if he had not beene borne. Then Iudas which betrayed him answered and said, Master, Is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue it

to the disciples, and said, Take eat, this is my bo
And he tooke the cup, and thanked, and gaue it
them, saying, Drinke yee all of this: for this is m
blood (which is of ỹ new Testament) that is shed f
many, for the remission of sins. But I say vnto y
I wil not drinke hencefoorth of this fruit of ỹ vi
tree, vntil that day when I shall drinke it new wi
you in my Fathers kingdome. And when they h
said grace, they went out vnto mount Oliuet. Th
said Iesus vnto them, Al ye shalbe offended becau
of me this night: For it is written, I will smite
Shepheard, and the sheepe of the flocke shalbe scat
red abroad: but after I am risen again, I wil go b
fore you into Galilee. Peter answered, & said vn
him, Though all men bee offended because of the
yet will not I be offended, Iesus said vnto him, Ve
ly I say vnto thee, that in this same night, before th
cock crow, thou shalt deny me thrice, Peter said vnt
him, Yea, though I should dy ẅ thee, yet, wil I no
deny thee, Likewise also said all the disciples. The
came Iesus with them vnto a former place (which i
called *Gethsemane*) and said vnto the disciples, Si
ye here while I goe and pray yonder. And he took
with him Peter, & the two sons of Zebedee, and be
gan to waxe sorrow full and heauy. Then said Iesu
vnto them, My soule is heauy euen vnto the death
Tary ye here, & watch ẅ me. And he went a lit-
le farther, & fell flat on his face, and prayed, saying
O my Father, if it be possible, let this cup passe fro
me: neuertheles, not as I will, but as thou wilt. And
he came vnto his disciples, and found them asleep
and said vnto Peter, What could ye not watch with
me one houre? Watch and pray that ye enter not in-
to temptation: The spirit is willing, but the flesh is
weak. He went away once again, and prayed, saying
O my father, if this cup may not passe away from
me, except I drinke of it, thy will be fulfilled. And
he came and found them a sleep again, for their eyes
were heauy. And he left them, and went againe and
prayed the third time, saying the same words. Then
commeth he to his disciples, & said vnto them, Sleep
on now, & take your rest, Behold, ỹ houre is at hand
and the Son of man is betraid into ỹ hands of sin-
ners, Rise, let vs be going, behold, he is at hand ỹ doth
betray

betray me While he yet spake Ioe, Iudas one of the number of ỳ twelue came & With him a great multitude, ẅ swords & staues, sent from ỳ cheife priest and elders of the people. But he that betrayed him, gaue them a token saying, Whomsoeuer I kisse, the same is he, hold him fast. And forthWith he cam to Iesus and said, Haile maister, & kissed him, & Iesus said vnto him, Friend, Wherefore art thou come? Then came they, and laid hands on Iesus, and tooke him, And behold, one of them which were with Iesus stretched out his hand, & drew his sword, & stroke a seruant of the high Priest, and smote off his eare Thẽ said Iesus vnto him, Put vp thy sword into the sheath: for all they ỳ take the sword, shall perish ẅ the sword. Thinkest thou that I cannot now pray to my Father, & he shall giue me euen now more then twelue legions of Angels? But how then shall the Scripture be fulfilled? for thus in must be, In that same houre said Iesus to the multitude, Ye be come out as it were to a thiefe, With swords & staues for to take me, I sate daily ẅ you teaching in the Temple, & ye tooke me not. But all this was done ỳ the Scriptures of the Prophets might be fulfilled. Then all the disciples forsook him & fled. And they took Iesus, & led him to Caiaphas the high Priest Where the scribes and the elders were assembled. But Peter followed him a far of vnto the high Priestes palace, and Went in, & sate With the seruants to see ỳ end. The chiefe Priests, & Elders, and all the counsel sought false Witnesse against Iesus for to put him to death, but found none: yea, When many false Witnesses came, yet found they none. At the last came two false Witnesses, and said, This fellow said I am able to destroy the Temple of God, and to build it again in three dayes. And the chiefe Priest arose, & said vnto him, answerest thou nothing: why do these beare Witnes against thee? But Iesus held his peace. And the chiefe Priest answered and said vnto him, I charge thee by the liuing God, that thou tel vs Whether thou be Christ the Son of God. Iesus said vnto him, Thou hast said. Neuertheless, I say vnto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and comming in the clouds of the skie, Then the high Priest rent his clothes, saying,

Hee

He hath spoke blasphemy, what need we of any mo witnesses? Behold, now ye haue heard his blasphe what think ye? They answered & said, He is wor to die. Then did they spit in his face, and buffe him with fists. And others smote him on ỹ face ỹ palme of their handes, saying, Tell vs, thou Chri who is he that smote thee? Peter sate without in t court, and a damosel, came to him, saying, Thou al wast with Iesus of Galilee. But he denied before t all, saying, I wote not what thou sayest. when he w gone out into the porch, another wench saw him, & said vnto them that were there, This fellow was al so w̃ Iesus of Nazareth. And againe he denied wit an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter. Surely thou art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare, that he knew not ỹ man. And immediatly the cocke crew. And Peter remembred the word of Iesus, which said vnto him, Before ỹ cock crow, thou shalt deny me thrice: and he went out & wept bitterly. When the morning was come, all the chiefe Priests & elders of the people held a counsell against Iesus to put him to death, & brought him bound, & deliuered him vnto Pontius Pilate the deputy. Then Iudas which had betrayed him (seeing ỹ he was condemned) repented himselfe, and brought againe the thirty plates of siluer to the chiefe Priests & Elders, saying, I haue sinned, betraying the innocent blood. And they said, what is ỹ to vs? see you to ỹ. And hee cast downe the siluer plates in the Temple, & departed, and went and hanged himselfe. And the chiefe Priests took ỹ siluer plates, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they tooke counsell, and bought w̃ them a potters field to bury strangers in. Wherefore the field is called *Acheldama*, that is the field of blood vntill this day. Then was fulfilled ỹ which was spoken by Ieremy the Prophet, saying, And they tooke the thirty siluer plates, the price of him ỹ was valued, whom they bought of the children of Israel, and gaue them for the potters fielde, as the Lord appointed me. Iesus stood before the deputy, and the deputy asked him, saying, Art thou the King of the

Iewes?

Iewes? Iesus said vnto him. Thou sayest. And when he was accused to the cheife Preists,& Elders,he answered nothing. Then said Pilate vnto him, Heareſt thou not how many witnesses they lay against thee? And he answered him to never a word: insomuch that the deputy marueiled greatly. At that feast the deputy was wont to deliuer vnto ỹ people a prisoner, whom they would desire. He had then a notable prisoner, called Barabbas,. Therefore whē they were gather together, Pilate said, Whether will ye that I giue loose vnto you Barabbas, or Iesus which is called Christ? For he knew that for enuy they had deliuered him. when he was set down to giue iudgment, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priests and Elders perswaded ỹ people that they should aske Barabbas,& destroy Iesus. The deputy answered, and said vnto them, whether of the twaine wil ye that I let loose vnto you? They said Barabbas, Pilate said vnto them, What shall I doe then with Iesus, which is called Christ? They all said vnto him Let him be crucified. The deputy said What euil hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could preuaile nothing, but ỹ more busines was made, he tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see ye. Then answered all the people and said, His blood be on vs, and on our children. Then let he Barabbas loose vnto them, & scourged Iesus, and delinered him to be crucified. Then the souldiers of the deputy tooke Iesus into ỹ common hall,& gathered vnto him all ỹ company. And they traped him,& put on him a purple robe, and platted a crowne of thornes, and put it on his head, and a reed in his right hand: & bowed the knee before him and mocked him, saying, Haile king of ỹ Iewes And when they had spit vpon him, they tooke the reed, and smote him on ỹ head,& after that they had mocked him, they tooke the robe off him again, and put his owne raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene(named Simon)him they compelled

beare his crosse. And they came vnto a place which is called *Golgotha* (that is to say, a place of dead mens skuls) and gaue him vineger mingled with gal to drink. And when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by ỳ Prophet, they parted my garments among them, & vpon my vesture did they cast lots. And thsy sate and watched him there, & set vp ouer his head the cause of his death written. *This is Iesus the king of the Iewes.* Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, & saying, Thou that destroyedst the Temple of God, and didst build it in three dayes, saue thy selfe: If thou be the Sonne of God, come downe from the Crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, said, Hee saued others himselfe he cannot saue. If he be the King of Israel, let him now come downe from the Crosse, & We wil beleeue him. He trusted in God, let him deliuer him now if he will haue him: For he said I am the Son of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre Was there darknesse ouer all the land vnto ỳ ninth houre. And about the ninth houre Iesus cryed With a loud voice, saying, *Eli, Eli, Lama sabachthani,* ỳ is to say, My God, my God, Why hast thou forsaken me? Some of them that stood there, When they heard that, said, This man calleth for Elias. And straightway one of them ran, and tooke a spunge, and When he had filled it full of vineger, he put it on a reed, and gaue him to drinke: Others said, Let be, let vs see whether Elias Wil come, and deliuer him. Iesus When he had cried again with a loud voice, yeelded vp ỳ ghost. And behold, the vaile of the Temple did rent in two parts from the top to the bottome. And the earth did quake and ỳ stones rent & graues did open, and many bodies of Saints Which slept, arose, & Went out of their graues after his resurrection, & came into the holy City, and appeared vnto many. When the Centurion and they that Were With him Watching Iesus, saw the earthquake, & those things

Which

which happened, they feared greatly, saying, Truly this was the Son of God. And many women were there beholding him a far off, which folowed Iesus from Galilee, ministring vnto him. Among which was Mary Magdalene, & Mary ỳ mother of Iames and Ioses, and the mother of Zebedees children.

¶ *The Munday before Easter.*

The Epistle Esay 63. 1

WHat is he this ỳ cometh from Edom, w̃ red coloured clothes of Bosra, which is so costly cloth) & cometh in so mightily with al his strength I am he that teacheth righteousnes, & am of power to help, wherefore then is thy clothing red and thy raiment like his ỳ treadeth in ỳ winepresse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus wil I tread downe mine enemies in my wrath, & set my feet vpon thē in mine indignation, & their blood shall bespring my clothes, & so will I staine all my raiment. For the day of vengeance is assigned in my heart, & the yeere when my people shal be deliuered, is come I looked about me, & there was no man to shew me any helpe, I marueiled ỳ no man held me vp. Then I held me by mine owne arme & my feruentnes sustained me. And thus wil I tread down ỳ people in my wrath & bathe the in my displeasure, & vpon the earth wil I lay their strength. I will declare the goodnes of the Lord, yea, and ỳ praise of the Lord, for all that he hath giuen vs, for ỳ great good that he hath done for Israel, which he hath giuen them of his owne fauour, & according to ỳ multitude of his louing kindnes. For he said, these no doubt are my people, & no shrinking children, & so he was their Sauiour. In their troubles he was also troubled with them. And the angel that went forth from his presence, deliuered them of very loue & kindnes that he had vnto them, he redeemed them. He hath borne them, and caried them vp euer since the World began. But after they prouoked him to Wrath, and vexed his holy mind, he was their enemie, and fought against them himselfe. yet remembred Israel the old time of Moses and his people, saying, Where is he that brought them from the Water of the sea, With them that fed his sheepe

Where

Where is he that hath giuen his holy Spirit among them? he led them by the right hand of Moses with his glorious arme, diuiding the water before them. Whereby he gate himselfe an euerlasting Name. He led them in the deep, as an horse is led in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of God giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious Name withal. Looke down then from heauen, and behold the dwelling place of thy Sanctuary, & thy glory. How it is that thy iealousie, thy strength, the multitude of thy mercies, and thy louing kindnes will not be intreated of vs, yet art thou my Father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou (Lord) art our Father and Redeemer, and thy Name is Euerlasting. O Lord, wherfore hast thou led vs out of the way? wherefore hast thou hardened our hearts that we feare thee not? Bee at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And we were thine from the beginning when thou wast not their Lord, for they haue not called vpon thy Name.

The Gospel. Marke. 14. 1.

AFter two dayes was Easter, and the dayes of sweet bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death: But they said, Not in the feast day, lest any businesse arise among the people. And when he was in Bethany, in the house of Simon the Leper, euen as he sate at meat, there came a woman hauing an Alablaster boxe of ointment, called *Narde*, that was pure and costly, and she brake the boxe, and powred it vpon his head. And there were some that were not content w̄ themselues, and said what needed this waste of ointment? For it might haue bin sold for more then three hundred pence, & haue bin giuen to y̆ poore: & they grudged against her. And Iesus said, Let her alone, why trouble yee her? Shee hath done a good worke on mee: For ye haue the poore with you alwaies, & whensoeuer ye wil ye may doe them good: but me haue ye not alwayes,

vaies. She hath done that she could, she came afore-hand to anoint my body to the burying, verely I say vnto you, Wheresoeuer this Gospell shall be preached thorowout the whole world, this also ỹ she hath done, shall be rehearsed in remembrance of her. And Iudas Iscariot one of ỹ twelue, went away vnto the high Priests, to betray him vnto them. When they heard ỹ, they were glad & promised that they would giue him money. And he sought how he might conueniently betray him. And the first day of sweete bread, when they offered the Passeouer) his Disciples said vnto him, where wilt thou ỹ we go & prepare that thou maiest eate the Passeouer And he sent foorth two of his disciples, and said vnto them, Go ye into the city, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say ye vnto the good man of the house, The Master saith, Where is the ghest chamber, where I shal eat the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went forth, and came into ỹ city, & found as he had said vnto them, and they made ready ỹ Passeouer. And when it was now euentide, he came with the twelue: & as they sate at board & did eat, Iesus said, Verely I say vnto you, one of you that eateth with me shall betray me, and they began to be sorry, & to say to him, one by one, Is it I? and another said, Is it I? He answered and said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The Son of man truely goeth, as it is written of him: but woe to that man by whom ỹ Son of man is betrayed: good were it for that man, if he had neuer beene borne. And as they did eat, Iesus tooke bread, and when he had giuen thanks, he brake it, and gaue to them, and said Take eate, this is my body: And he tooke the cup, and when he had giuen thanks, he gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of ỹ new Testamēt which is shed for many Verely I say vnto you, I will drinke no more of the fruit of the vine, vntil that day that I drink it new in the kingdome of God. And when they had said grace they went out to the mount Oliuet. And Iesus saith vnto them, All ye shall be offended because of mee

this

this night; for it is Written, I Will smite the Shepherd, and the sheepe shalbe scattered: but after I am risen againe, I Will goe into Galile before you. Peter said vnto him, And although al men be offended, yet Wil not I. And Iesus said vnto him, Verily I say vnto thee that this day, euen in this night, before the cocke crow twice, thou shalt deny me thrise times: But he spake more vehemently, No if I should die With thee, I Wil not deny the. Likewise also said they all. And they came into a place which Was named *Gethsemane*, & he said vnto his disciples, Sit ye here While I goe aside and pray. And he taketh With him Peter, and Iames, and Iohn & began to Wax abashed & to be in an agony & said vnto them, My soule is heauy euen vnto ỳ death, tary ye here & Watch. And he Went forth a little, & fel downe flat on ỳ ground and prayed, that if it Were possible the houre might passe from him. And he said, *Abba*, Father, al things are possible vnto thee, take away this cup from me. Neuertheles, not as I Will but ỳ thou Wilt, be done. And he came, & found them sleeping, and saith vnto Peter, Simon sleepest thou? couldest not thou Watch one houre? Watch ye, & pray, lest ye enter into temptation: the spirit truly is ready but ỳ flesh is Weake. And againe he Went aside, and prayed, and spake the same Words. And hee returned, and found them asleepe again, for their eyes Were heauy, neither Wist they What to answere him. And hee came the third time, & said vnto thẽ, Sleep henceforth, & take your ease, it is enough, the houre is come: Behold, the Son of man is betrayed into the hands of sinners: rise ye, let vs goe, Loe, he that betrayeth me is at hand, And immediatly While he yet spake, commeth Iudas Which Was one of ẅ twoords & staues from ỳ high Priests & Scribes, & Elders. And he ỳ betraied him had giuen them a generall token, saying, Whosoeuer I do kisse, the same is he, take, and lead away Warily. And assoone as he Was come he goeth straight Way to him, and saith vnto him, Master, master, and kissed him. And they laid their hands on him, & took him. And one of them that stood by drew out a sword, & smote a seruant of the high Priest, & cut of his eare. And Iesus answered and vnto them, Ye be come

out as vnto a thiefe w̄ swords and staues, for to take me: I was daily With you in the Temple teaching, and ye took me not. But these things come to passe, that the Scripture should he fulfilled. And they all forsooke him, and ran away. And there followed him a certain yongman clothed in linnen vpon the bare: and the yong man caught him, and he left his linnen garment, & fled from them naked, And they led Iesus away to ỹ high Priest of all, and with him came all ỹ high Priests, & the elders, and ỹ Scribes. And Peter followed him a great Way off, euen till he Was come into the palace of the high Priest and he sate with the seruants, & Warmed himselfe at the fire. And ỹ high Priests, and all the Counsel sought for Witnes against Iesus for to put him to death, and found none: for many bare false Witnesse against him, but their Witnesses agreed not together. And there arose certaine, & brought false Witnes against him, saying, We heard him, say I will destroy this temple ỹ is made With hands, & Within three dayes I Will build another made Without hands. But yet their Witnes agreed not together. And ỹ high Priest stood vp among them, and asked Iesus, saying, Answerest thou nothing? How is it that these bear witnes against thee? But he held his peace and answered nothing. Again, ỹ high Priest asked him, & said vnto him, Art thou Christ ỹ Son of the blessed: And Iesus said, I am: And ye shal see the Son of man sitting on the righthand of power, & comming in the clouds of heauen. Thē ỹ high Priest rent his clothes and said, What need Wee any further Witnesses? Ye haue heard blasphemy, What think ye? And they all condemned him to bee Worthy of death. And some began to spit at him & to couer his face & to beat him With fists, & to say vnto him, Areade. And the seruants buffeted him on the face. And as Peter Was beneath in the palace there came one of ỹ Wenches of the high Priest, and When she saw Peter warming himselfe, shee looked on him and said, Wast not thou also w̄ Iesus of Nazareth? And he denied, saying, I know him not, neither Wote I What thou sayest. And he Went out into the porch, and the cock crew: and a damosell When she saW him began again to say to them ỹ stood by, This is one of them,

And

And he denied it againe. And anon after they that stood by, said again vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse and to sweare, saying, I know not this man of whom ye speake. And againe the cock crew, & Peter remembred ỹ word that Iesus had said vnto him. Before the cock crow twise, thou shalt deny me three times: and he began to weepe.

¶ *The Tuesday before Easter.*

The Epistle. Esay. 50. 5.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my back to ỹ smiters, & my cheeks to ỹ nippers, I turn not my face from shame & spitting, & the Lord God shall helpe me, therefore shal I not be confounded, I haue hardened my face like a flint stone: for I am sure that I shal not come to confusiõ. Hee is at hand that iustifieth me, who will then go to law with me? Let vs stand one against another, if there be any that will raison with me, let him come here forth to me. Behold the Lord God standeth by me, what is he then that can condemne me? Loe they shalbe like as an old cloth, the moth shall eat them vp. Therefore whoso feareth the Lord among you, let him heare the voyce of his seruant. whoso walketh in darknesse and no light shineth vpon him, let him put his trust in the Name of the Lord, and hold him vp by his God. But take heed, ye all kindle a fire of the wrath of God, and stirre vp the coales. Walke on in the glistering of your owne fire, and in the coales that ye haue kindled: This commeth vnto you from my hand, namely, that ye shall sleepe in sorow.

The Gospel. Marke. 15. 1.

ANd anon in the dawning, ỹ high Priests held a counsell, and the Elders, & the Scribes, and the whole congregation, and bound Iesus, and led him away, & deliuered him to Pilate. And Pilate asked him. Art thou the king of the Iewes? And he answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Iesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer

soener they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murther. And the people called vnto him, and began to desire him ỹ he would doe according as hee had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Iewes? For he knew that the high Priests had deliuered him of enuy. But the high Priests moued the people that he should rather deliuer Barabbas vnto them. Pilate answered againe, and said vnto them. What will yee then that I doe vnto him, whom ye call the King of the Iewes? And they cried again, Crucifie him. Pilate said vnto them, what euill hath he done? And they cried the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Iesus (when hee had scourged him) for to be crucified. And the souldiers led him away into the common Hall, and called together the whole multitude, and they clothed him with purple, and they platted a crowne of thornes and crowned him withall, and began to salute him, Haile King of the Iewes. And they smote him on ỹ head with a reed, and did spit vpon him, and bowed their knees & worshipped him: And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named *Golgotha*, (which if a man interpret, is the place of dead mens skuls.) And they gaue him to drinke wine mingled with myrrhe, but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, whatsoeuer man should take. And it was about the third houre, and they crucified him, and the Title of his cause was written, *The King of the Iewes*. And they crucified ỹ him two theeues, the one on his right hand, and the other on his left: And the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, and

buildest it againe in three dayes, saue thy selfe, a
come downe from the crosse: likewise also mock
him ỹ high Priests among thẽselues, with ỹ Scrib
and said, He saued other men, himselfe he can
saue. Let Christ ỹ king of Israel descend now fr
the Crosse, that we may see and beleeue. And th
that were crucified with him, checked him also. A
when the sixt houre was come, darkenesse arose o
all the earth, vntill the ninth houre. And at the ni
houre, Iesus cryed with a loud voice, saying, *Eli*
Eloi, Lamasabachthani? which is (if one interp
it) My God, my God, why hast thou forsaken m
And some of them that stood by, when they hea
that, said, Behold, he calleth for Elias: and one r
and filled a spunge full of vineger, and put it on
reed, and gaue him to drinke, saying, Let him alon
let vs see whether Elias will come and take hi
downe. But Iesus cried with a loud voyce, and ga
vp the Ghost. And the vaile of the Temple rent i
two pieces, from the top to the bottom. And whe
the Centurion (which stood before him) saw that h
so cried, and gaue vp the ghost, he said, Truely thi
man was the Sonne of God. There were also wo
men a good way off, beholding him: among whom
was Mary Magdalene, & Mary the Mother of Iame
the little, & of Ioses, and Mary Salome (which alle
when he was in Galile, had followed him, and mi
nistred vnto him) and many other women, which
came vp with him to Hierusalem. And now when
the euen was come (because it was the day of pre
paring that goeth before the Sabbath) Ioseph of th
city of Aramathea, a noble counseller, which also
looked for the kingdome of God, came and went in
boldly vnto Pilate, and begged of him the body of
Iesus. And Pilate marueiled that he was already
dead, and called vnto him the Centurion, and asked
of him whether he had beene any while dead. And
when he knew the trueth of the Centurion, he gaue
the body to Ioseph. And he bought a linnen cloth,
and tooke him downe, and wrapped him in the lin
nen cloth, & laid him in a sepulchre that was hewen
out of a rocke, and rolled a stone before the doore
of the sepulchre. And Mary Magdalene, and Mary
Ioses behold where he was laid.

¶ We

¶ Wedneſday beeore Eaſter.

The Epiſtle. Hebr. 9. 16.

WHere is a Teſtament, there muſt alſo (of neceſſity) be the death of him that maketh the teſtament. For ỹ Teſtament taketh authority when men are dead. For it is yet of no value as long as he maketh the Teſtament is aliue. For which cauſe alſo neither the firſt Teſtament was ordeined without blood. For when Moſes had declared all the Commandements to all the people according to the Law, he tooke the blood of calues, and of goats with water and purple wool, and hyſope, and ſprinkled both the booke and all the people, ſaying, This is the blood of the Teſtamẽt, which God hath appointed to you. Moreouer, hee ſprinkled the Tabernacle with blood alſo, and all the miniſtring veſſels, and almoſt all things are by the Law purged with blood, and without ſhedding of blood is no remiſſion. It is neede then, that the ſimilitudes of heauenly things be purified with ſuch things, but that the heauenly things themſelues be purified with better ſacrifices then are thoſe. For Chriſt is not entred into the holy places which are made with hands (which are ſimilitudes of true things) but is entred into very heauen, for to appeare now in the ſight of God for vs not to offer himſelfe often, as the hie Prieſt entreth into the holy place euery yeere with ſtrange blood: (for then muſt he haue often ſuffered ſince ỹ world began) but now in the end of the world hath he appeared once to put ſinne to flight, by the offring vp of himſelfe. And as it is appointed vnto all men, that they ſhall once die, & then commeth the iudgement: euen: ſo Chriſt was once offered to take away the ſins of many, and to them that looke for him ſhal he appeare againe without ſin vnto ſaluation.

The Goſpel. Luke. 22. 1.

THe feaſt of ſweet bread drew nigh, which is called Eaſter, and ỹ high Prieſts and Scribes ſought how they might kill him, for they feared the people. Thẽ entred Satan into Iudas, whoſe ſurname was Iſcariot, which was of the number of the twelue, and he went his way, and communed with ỹ high Prieſts and officers, how he might betray him vnto them. And they were glad, & promiſed to giue him mony And he conſented, and ſought oppertunity to betray him

him vnto them, when the people were away. Then
came the day of sweet bread, when of necessity
Passeouer must be offered. And hee sent Peter and
Iohn, saying, Goe and prepare vs the Passeouer that
we may eate it. They said vnto him, Where wilt
thou that we prepare? And hee said vnto them, Be-
hold when ye enter into the citie, there shall a man
meet you bearing a pitcher of water, him follow into
the same house ỹ he entreth in, and ye shal say vnto
the goodman of the house, The Master saith vnto
thee, Where is the guest-chamber, where I may eate
the Passeouer with my disciples: And he shall shew
you a great parlour paued, there make ready. And
they went and found as he had said vnto them, and
they made ready the Passeouer. And when the houre
was come, he sate down, & the twelue Apostles with
him. And he said vnto them, I haue inwardly desired
to eat this Passeouer wt you before ỹ I suffer? For I
say vnto you, Henceforth will I not eate of it any
more, vntill it be fulfilled in the kingdome of God.
And he tooke the cup, & gaue thanks, and said, Take
this, and diuide it among you: For I say vnto you,
I will not drinke of the fruit of the vine, vntill the
kingdome of God come. And hee tooke bread and
when he had giuen thanks he brake it, & gaue it vnto
thē, saying This is my body which is giuē for you:
This do in remembrance of me. Likewise also when
he had supped, hee tooke the cup, saying, This cup is
ỹ new Testamēt in my blood, which is shed for you.
Yet behold, the hand of him ỹ betrayeth me is wt me
on the table. And truly the Son of man goeth as it
is appointed: but woe vnto that man by whom he is
betrayed. And they began to enquire among them-
selues which of them it was that should doe it. And
there was a strife among them which of thē should
seeme to be the greatest. And hee sayd vnto them,
The Kings of nations reigne ouer them, and they
that haue authority ouer them, are called gracious:
but ye shall not so be. But he that is greatest among
you, shalbe, as the younger, and he that is chiefe shall
be as he that doth ministre: For whether is greater,
he that sitteth at meat, or he ỹ serueth? Is not he ỹ sit-
teth at meat? but I am among you as he that minis-
treth. Ye are they which haue abidden with mee in
my temptations:

And

nd I appoint vnto you a kingdome, as my Fa-
ther hath appointed to me, that ye may eate and
drinke at my table in my kingdome, and sit on seats
udging the twelue tribes of Israel, and the Lord said
Simon, Simon, behold, Satan hath desired to sift you
s it were wheat, but I haue prayed for thee ỳ thy
aith faile not and when thou art conuerted streng-
hen thy brethren. And he said vnto him, Lord I am
eady to gó w̄ thee into prison, and to death. And he
aid, I tell thee, Peter, the cocke shall not crow this
day, til thou haue denied thrice that thou knowest me
And he said vnto them, When I sent you without
wallet and scrip & shooes, lacked ye any thing: And
they said, No Then said he vnto them, But now he
that hath a wallet, let him take it vp, and likewise
his scrip and he that hath no sword, let him sell his
out and buy one. For I say vnto you, that yet the
thing which is written, must be performed in me, e-
en among the wicked was he reputed: for those
things which are writē of me, haue an end. And they
said, Lord, behold, here are two swords. And he said
vnto them, It is enough. And he came out, & went
(as he was wont) to mount Oliuet. And the disci-
ples followed him: and when he came to the place,
he said vnto them, pray, lest ye fall into temtati-
on. And he gate himselfe from them aboue a stones
cast, and kneeled downe, and prayed, saying Father,
if thou wilt remoue this cup from me. Neuerthe-
lesse, not my will, but thine be fulfilled. And there
appeared an Angel vnto him from heauen comfort-
ing him: And he was in agony, and prayed the
longer, and his sweat was like drops of blood, trick
ling downe to the ground. And when he arose from
prayer, and was come to his disciples, he found them
sleeping for heauinesse, and he said vnto them, Why
sleep ye: Arise, and pray, lest ye fall into temtation
Whilest he yet spake, behold there came a company
& he ỳ was called Iudas, one of ỳ twelue, went be
fore them, and pressed nigh vnto Iesus to kisse him.
But Iesus said vnto him, Iudas, betrayest thou ỳ Son
of man w̄ a kisse: When they that were about him
saw what would follow, they said vnto him, Lord
shalwe smite w̄ the sword: And one of them smote a
seruant of ỳ high Priests, & strook off his right eare

Iesus answered & said, Suffer ye thus far forth. when he touched his eare, he healed him. Then Ie said vnto the high preists, & rulers of ỹ temple, Elders which were come to him, ye be come ou to a theise w̃ swords and staues. when I was da w̃ you in ỹ temple, ye streched forth no hands ag me. But this is euen your very houre, & ỹ powe darknes. then tooke they him, & led him & brog him to ỹ hie preists house, but Peter followed off, and when they had kindled a fire in the mid the palace, & were set down together, Peter also down among thē, but whenone of ỹ wenches be him as he sate by ỹ fire, & looked vpon him: she this same fellow was also with him, And he de him saying, woman, I know him not, & after a tle, while another saw him, and said, Thou art of them. And peter said, Man, I am not. and abo space of an houre after, another affirmed, saying, rily this fellow was w̃ him also, for he is of Gal And Peter said, man, I wot not what thou saist. immediatly while he yet spake, the cock cre w. ỹ Lord turned back, and looked vpon Peter, & Pe remembred ỹ word of ỹ Lord, how he had said w him, Before ỹ cock crow, thou shalt deny me thr And Peter went out and wept bitterly. And ỹ m ỹ tooke Iesus mocked him: & smote him: And w they had blindfolded him, they stroke him on face, & asked him, saying, A read, who is he ỹ sm thee? And many other things despitefully said th against him. And assoone as it was day, the Elde of the people, and the high Preists and Scribes ca together, & led him into their Counsell saying, A thou very Christ? tell vs. And he said vnto them, If tell you, ye will not beleeue me: And if I aske yo you will not answer, nor let me goe. Hereafter th the Son of man sit on the right hand of the power God. Then said they all, Art thou then the Sonne God? He said, ye say that I am. And they said, wh need we of any further witnesses? for we our sel haue heard of his owne mouth?

¶ *Thursday before Easter.*

The Epistle. 1 *Cor.* 11 17

THis I warne you of, and commend not, that yo come not together after a better manner, but

er a worse. For first of all, when ye come together in the congregation, I heare that there is dissention among you and I partly beleeue it. For there must be sects among you, that they which are perfect among you may be known. When ye come together therefore into one place, the Lords Supper cannot be eaten, for euery man beginneth afore to eate his own supper, and one is hungry, and another is drunken. Haue yee not houses to eate and drinke in: Despise yee the Congregation of God, and shame them that haue not: What shall I say vnto you: shall I praise you: In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which he was betrayed, tooke bread, and when he had giuen thankes he brake it, and said, Take ye and eate, this is my body, which is broken for you: this do ye in remembrance of me. After the same maner also he tooke the cup, when supper was done, saying, This cup is the New Testament in my blood: this do as often as ye drink it in remembrance of me. For as often as ye shal eat this bread, and drinke of this cup, ye shall shew the Lords death till hee come. Wherefore whosoeuer shall eat of this bread, and drinke of this cup of the Lord vnworthily, shall bee guilty of the body and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords body. For this cause many are weake & sicke among you, & many sleepe. For If we had iudged our selues, we should not haue beene iudged. But when we are iudged of the Lord, we are chastned, that wee should not be damned with the world. Wherefore my brethren when ye come togther to eat, tary one for another, If any man hunger, let him eate at home, that yee come not together vnto condemnation. Other things will I set on order when I come.

The Gospel. Luke 23. 1.

THe whole multitude of them arose, & led him vnto Pilate, and they began to accuse him, saying, Wee found this fellow perverting the people, and forbidding to pay tribute to Cesar, saying, that he

he is Christ a King. And Pilate opposed him, saying, Art thou the King of the Iewes? He answered him, and said, thou sayest it. Then said Pilate to the high Priests and to the people, I find no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iury, and began at Galilee, euen vnto this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And assoone as he knew that hee belonged to Herods Iurisdiction, he sent him to Herod, which was also at Ierusalem at that time. And when Herod saw Iesus, he Was exceding glad: for he was desirous to see him of a long season, because hee had heard many things of him, and he trusted to haue seen some miracles done by him. Then he questioned with him many words: but he answered him nothing. The high Priests & Scribes stood forth & accused him straitly. And Herod with his men of warre despised him. And when he had mocked him, he arrayed him in white clothing, & sent him againe to Pilate. And the same day Pilate & Herod were made friends together: for before they were at variance. And pilate called together ỹ high Priests & the Rulers, & people, & said vnto them, Ye haue brought this man vnto me, as one that perverteth the people: and behold I examine him before you, and find no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you vnto him: & loe, nothing worthy of death is done vnto him: I will therfore chasten him & let him loose. For of necessity he must haue let one loose vnto them at that feast. And all the people cryed at once, saying, Away with him, and deliuer vs Barabbas, (which for a certaine insurrection made in the city, & for murder was cast into prison.) pilate spake again vnto thē, willing to let Iesus loose. But they cryed saying, Crucifie him, crucifie him, He said vnto them ỹ third time, What euill hath he done? I find no cause of death in him? I will therfore chasten him, and let him goe. And they cryed with loud voyces, requiring ỹ he might be crucified. And ỹ voyces of thē and of ỹ high Priests preuailed. And Pilate gaue sentence that it should be as they required. And he let loose vnto thē him, ỹ for insurrection & murder was cast

cast into prison, whom they had desired. And he delivered vnto them Iesus, to do with him what they would. And as they led him away, they caught one Simon of Cyrene comming out of the field, and on him laid they the crosse that he might beare it after Iesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Iesus turned back vnto them, and said, Ye daughters of Hierusalem, weepe not for mee, but weepe for you selues, and for your children. For behold, the dayes will come, in the which they shal say Happy are the barren, and the wombs ỹ neuer bare, and the paps which neuer gaue suck. Then shal they begin to say to the mountaines, Fall on vs, & to the hils couer vs. For if they doe this in a greene tree, what shall be done in ỹ dry? And there were two euill doers led with him to be slaine. And after that they were come to ỹ place (which is called *Caluary*) there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Iesus, Father, forgiue them, for they wot not what they do. And they parted his raiment, and cast lots, and the people stood, & beheld, and the rulers mocked him with them, saying, He saued other men, let him saue himselfe, if he be very Christ, the chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, if thou be the King of the Iewes, saue thy selfe. And a superscription was written ouer him, with letters of Greeke, & Latine, & Hebrew, *This is the King of the Iewes*. And one of the euill doers which were hanged, railed on him saying, If thou be Christ, saue thy selfe and vs. But the other answered, & rebuked him, saying, Feare'st not thou God, seeing thou art in the same damnation? we are righteously punished, for we receiue according to our deeds: but this man hath done nothing amisse. And he said vnto Iesus, Lord, remember me when thou comme'st into thy kingdom. And Iesus said vnto him, Verely, I say vnto thee, To day shalt thou be ẅ mee in Paradise. And it was about the sixt houre, and there was a darkenesse ouer all the earth vntil ỹ ninth houre & ỹ Son was darkned and the vaile of ỹ temple did rent euen thorow the midst. And when Iesus had cried with a loud voyce

he said, Father, into thy hands I commend my spirit. And when he had thus said, he gaue vp the ghost. When the Centurion saw what had hapned, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had hapned, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things, and behold, there was a man named Ioseph, a counseller, and he was a good man & a iust: the same had not consented to the counsell & deed of them, which was of *Arimathea*, a city of the Iewes, which same also waited for the kingdome of God he went vnto Pilate, & begged the body of Iesus, and tooke it down, & wrapped it in a linnen cloth, & laid it in a sepulchre that was hewen in stone, wherein neuer man before had beene laid. And that day was the preparing of the Sabbath, & the Sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laid. And they returned, and prepared sweet odours and oynements, but rested on the Sabbath day, according to the commandement.

¶ *On good Friday.*

The Collects.

ALmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Iesus Christ was contented to be betraied, & giuen vp into the hands of wicked men, & to suffer death vpon the Crosse: who liueth and reigneth &c.

ALmighty and euerlasting God by whose Spirit the whole body of the Church is gouerned and sanctified, receiue our supplications and prayers which we offer before thee for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministery, may truly and godly serue thee, through our Lord Iesus Christ, who liueth and reigneth, &c.

MErcifull God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should conuerted and liue, haue mercy vpon all Iewes, Turks, Infidels, & heretikes, and take from them all

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ignorance, hardneſſe of heart, and contempt of thy word, and ſo fetch them home bleſſed Lord to thy flocke, that they may be ſaued among the remnant of the true Iſraelites, & be made one fold vnder one Shepheard, Ieſus Chriſt our Lord, who liueth, &c.

The Epiſtle. Hebr. 10. 1.

THe Law (which hath but a ſhadow of good things to come, and not the very faſhion of things themſelues) can neuer with thoſe ſacrifices which they offer yere by yere continually, make the commers thereunto perfect. For would not then thoſe ſacrifices haue ceaſed to haue been offered, becauſe that the officers once purged, ſhould haue had no more conſcience of ſins? Neuertheles, in thoſe ſacrifices is there mention made of ſins euery yere. For the blood of oxen and goats cannot take away ſins. Wherefore, when he commeth into the world, he ſaith, Sacrifice and offering thou wouldeſt not haue, but a body haſt thou ordained me. Burnt offrings alſo for ſin haſt thou not allowed. Then ſaid I, Loe, I am here. In the beginning of the booke it is written of me, that I ſhould do thy wil, O God. Abone, whē he ſaith, Sacrifice, & offring, and burnt Sacrifices & ſinne offrings thou wouldeſt not haue, neither haſt thou allowed them (which yet are offered by ỳ Law) then ſaid he, Loe, I am here to doe thy will O God: be taketh away the firſt to eſtabliſh the latter. By the which wil we are made holy, euen by the offring of the body of Ieſus Chriſt once for all. And euery Prieſt is ready dayly miniſtring, and offering often times one manner of oblation, which can neuer take away ſins. But this man after he had offered one ſacrifice for ſins, is ſet down for euer on ỳ right hand of God, and from henceforth tarryeth till his foes be made his footſtoole. For with one offering hath he made perfect for euer them that are ſanctified. The holy Ghoſt himſelfe alſo beareth vs record, euen when he told before, This is the Teſtament that I will make vnto them. After thoſe dayes (ſaith the Lord) I will put my Lawes in their hearts, and in their minds will I write them, and their ſinnes and iniquities will I remember no more. And where re miſſion of theſe things is, there is no more offering for ſins. Seeing therfore brethren, that by the meanes,

of the blood of Ieſus, we haue liberty to enter into the holy place, by the new and liuing way which he hath prepared for vs thorow the vaile (that is to say) by his fleſh: and ſeeing alſo ỳ we haue an hie Prieſt which is ruler ouer ỳ houſe of God, let vs draw nigh with a true heart in a ſure faith, ſprinkled in our hearts from an euill conſcience, and waſhed in our bodies with pure water. Let vs keepe the profeſſion of our hope without wauering (for he is faithfull that promiſed) & let vs conſider one another, to the intent that we may prouoke vnto loue and to good works, not forſaking the fellowſhip that we haue among our ſelues, as the manner of ſome is: but let vs exhort one another, and that ſo much the more, becauſe ye ſee that the day draweth nigh.

The Goſpel. Iohn. 18. 1.

WHen Ieſus had ſpoken theſe words, he went forth with his diſciples ouer the brooke Cedron, where was a garden, into ỳ which he then entred with his diſciples. Iudas alſo which betrayed him knew the place, for Ieſus oftimes reſorted thither with his diſciples. Iudas then (after he had receiued a band of men, and miniſters of the high Prieſts and Phariſees (came thither with lanternes, and fire-brands, & weapons. And Ieſus knowing al things that ſhould come on him, went forth, and ſaid vnto them, Whom ſeeke ye? They anſwered him, Ieſus of Nazareth, Ieſus ſaid vnto them, I am he, Iudas alſo which betrayed him, ſtood with them. Aſſoone then as he had ſaid vnto them, I am he, they went backeward, and fell to the ground, Then asked he them againe, Whom ſeeke ye? They ſaid, Ieſus of Nazareth, Ieſus anſwered, I haue told you that I am he: if ye ſeeke me therefore, let theſe goe their way that the ſaying might be fulfilled which he ſpake, Of them which thou gaueſt me, haue I not loſt one. Then Simon Peter hauing a ſword, drew it, and ſmote the high Prieſts ſeruant, and cut off his right eare. The ſeruants name was Malchus. Therefore ſaith Ieſus vnto Peter, Put vp thy ſword into the ſheath: ſhall I not drinke of the Cup which my father hath giuen me? Then the company, and the captaine, & the miniſters of the Iewes tooke Ieſus and bound him, and led him away to Annas firſt, for hee

was

was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was hee that gaue counsell to the Iewes, that it was expedient that one man should die for ỹ people. And Simon Peter followed Iesus, & so did another disciple: that disciple was knowen to the hie Priest, & went in with Iesus into the palace of the hie Priest: But Peter stood at the doore without. Then went out ỹ other disciple (which was knowen to the hie Priest) and spake to the damosell ỹ kept the doore, and brought in Peter. Then said the damosell that kept the doore vnto Peter, Art not thou also one of this mans disciples? He said, I am not. The seruants & ministers stood there which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Iesus of his disciples, & of his doctrine. Iesus answered him, I spake openly in the world, I euer taught in the Synagogue, & in the Temple, whither al the Iewes haue resorted, and in secret haue I spoken nothing. Why askest thou me? aske them which heard me, what I said vnto thē, behold, they can tell what I said. When he had thus spoken, one of ỹ ministers which stood by, smote Iesus on the face, saying, Answerest thou ỹ hie Priest so? Iesus answered him, If I haue euill spoken, beare witnes of the euil: but if I haue wel spoken why smitest thou me? And Annas sent him bound to Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then said they vnto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the seruants of the hie Priest (his cousin whose eare Peter smote off) said vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, & immediatly the cock crew. Then led they Iesus from Caiaphas, into the hall of Iudgment. It was in ỹ morning, & they themselues went not into ỹ Iudgement hall, lest they should be defiled, but that they might eat the Passeouer. Pilate then went out to them, and said, What accusation bring you against this man? They answered, & said vnto him, If he were not an euill doer, wee would not haue deliuered him vnto thee. Then Pilate said vnto them, Take yee him, and iudge him after your owne law. The Iewes therefore

ſaid vnto him, It is not lawfull for vs to put any man death, that the Words of Ieſus might be fulfilled which hee ſpake, ſignifying what death he ſhould die. Then Pilate entred into the iudgement hall againe, and called Ieſus, and ſaid vnto him, Art thou the King of the Iewes, Ieſus anſwered, Sayeſt thou that of thy ſelfe, or did others tell it thee of me: Pilate anſwered, Am I a Iow: Thine owne nation and high Prieſts haue deliuered thee vnto me, what haſt thou done: Ieſus anſwered, My kingdom is not of this world. If my kingdome were of this world, them would my miniſters ſurely fight, that I ſhould not be deliuered to the Iewes: but now is my kingdome not from hence Pilate therefore ſaid vnto him, Art thou a King then: Ieſus anſwered. Thou ſayeſt that I am a King. For this cauſe was I borne, & for this cauſe came I into the world, that I ſhould beare witneſſe vnto the trueth: and all ỹ are of the trueth heare my voice. Pilate ſaid vnto him, What thing is truth. And when he ſaid this, he Went out againe vnto the Iewes, and ſaid vnto them I find in him no cauſe at all we haue a cuſtome that I ſhould deliuer you one looſe at Eaſter: Will yee that I looſe vnto you the King of the Iewes! Then cried they al againe, ſaying, Not him, but Barabbas. The ſame Barabbas Was a murderer. Then Pilate tooke Ieſus therefor & ſcourged him, & the ſouldiers Wound a crown of thornes, & put it on his head And they did put on him a purple garment, & came vnto him, and ſaid, Haile King of the Iewes: & they ſmote him on the face. Pilate went forth againe, and ſaid vnto thē. Behold, I bring him forth to you, that ye may know that I find no fault in him. Thē came Ieſus forth wearing a crowne of thornes, and a robe of purple: And he ſaith vnto them, Behold ỹ man, When the hie Prieſts therefore, & the miniſters ſaw him, they cryed, Crucifie him, crucifie him. Pilate ſaith vnto them, Take ye him and crucifie him, for I find no cauſe in him. The Iewes anſwered him, We haue a law and by our law he ought to die, becauſe he made himſelfe ỹ Son of God When Pilate heard that ſaying, he was the more afraid and went again into the iudgement hall, & ſaid vnto Ieſus, Whence art thou: but Ieſus gaue him no anſwere. Then ſaid

Pilate

Pilate vnto him, speakest thou not vnto me: Knowest thou not ỹ I haue power to crucifie thee, & haue power to loose thee: Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue; therfore he that deliuered me vnto thee, hath the more sin: and from thencefoorth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him go, thou art not Cesars friend: for whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, hee brought Iesus forth, and sate downe to giue sentence in a place that is called the pauement but in the Hebrew tongue *Gabbatha*. It was the preparing day of Easter, about the sixt houre. And he saith vnto the Iewes, Behold your King. They cryed saying away with him, away with him: crucifie him, Pilate saith vnto them, Shall I crucifie your King: The high Priests answered, We haue no King But Cesar. Then deliuered he him to them to be crucified. And they tooke Iesus and led him away. And he bare his crosse, went forth into a place which is called the place of dead mens skuls, but in Hebrew *Golgotha*: where they crucified him, and two other with him, on either side one, and Iesus in the midst. And Pilate wrote a title, and put it vpon the crosse. The writing was, *Iesus of Nazareth King of the Iewes*. This title read many of the Iewes, for the place where Iesus was crucified, was neere to the city. And it was written Hebrew, Greeke, and Latine. Then said the high Priests of the Iewes to Pilate, write not King of the Iewes, but that he said I am King of the Iewes. Pilate answered, what I haue written, that I haue written. Then the souldiers when they had crucified Iesus, tooke his garments, and made foure parts, and euery souldier a part, and also his coat. The coat was without seame, wrought vpon throughout They said therefore among themselues, Let vs not diuide it, but cast lots for it, whom shall haue it that the Scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the crosse of Iesus his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Iesus therefore

saw

saw his mother, and the disciple whom he loued standing, he saith vnto his mother, Woman, behold thy sonne Then said he to the disciple, Behold thy mother. And from that houre the disciple tooke her for his owne. After these things, Iesus knowing that all things were now performed, that the Scripture might be fulfilled, he saith, I thirst. So there stood a vessell by, full of vineger: therefore they filled a spunge with vinegar, wound it about with hyssop and put it to his mouth. Assoone as Iesus then receiued the vinegar, he said, It is finished, and bowed his head, & gaue vp the Ghost. The Iewes therefore, because it was the preparing of the Sabbath, that the bodies should not remaine vpon the crosse, on ỹ Sabbath day (for that Sabbath day was an hie day) besought Pilate that their legs might be broken, and that they might be taken downe. Then came the souldiers and brake the legs of the first, and of the other which was crucified with him: but when they came to Iesus, and saw that he was dead already, they brake not his legs, but one of ỹ souldiers with a speare, thrust him into the side, & forthwith there came out blood and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, that ye might beleeue also. For these things were done, that the Scripture should be fulfilled, Ye shall not breake a bone of him. And againe another Scripture saith, They shall looke vpon him whom they haue pierced. After this, Ioseph of *Arimathia* (which was a disciple of Iesus, but secretly for feare of ỹ Iewes) besought Pilate that he might take downe the body of Iesus. And Pilate gaue him licence. He came therefore and tooke the body of Iesus. And there came also Nicodemus (which at the beginning came to Iesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then tooke they the body of Iesus, & wound it in linnen clothes, with the odors as the manner of the Iewes is to bury. And in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man laid. There laid they Iesus therefore, because of the preparing of The Sabbath of the Iewes, for the sepulchre was nigh at hand.

The

¶ Easter Euen.

The Epistle. 1 Pet. 3. 17.

IT is better (if the will of God be so) that ye suffer for well doing, then for euil doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God; and was killed as pertaining to the flesh, but was quickened in the spirit. In which spirit he also went and preached to the spirits that were in prison: which some time had bin disobedient, when the long-suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing, wherein a few, that is to say, eight soules, were saued by the water, like as Baptisme also now saueth vs, not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Iesus Christ, which is on the right hand of God, and is gone into heauen, Angels, powers, and might subdued vnto him.

The Gospel. Matth. 27. 57.

WHen the Euen was come, there came a rich man of *Arimethea*, named Ioseph, which also was Iesus disciple. He went vnto Pilate, and begged the body of Iesus. Then Pilate commanded the body to be deliuered. And when Ioseph had taken the body he wrapped it in a cleane linnen cloth, and laid it in his new tombe, which he had hewen out euen in the rock, and rolled a great stone to the doore of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the hie Priests and Pharisees came together vnto Pilate, saying, we remember that this deceiuer said, while he was yet aliue, After three daies I wil rise againe, Command therefore that the Sepulchre be made sure vntill the third day, lest his disciples come & steale him away, and say vnto the people, He is risen from the dead: and the last error shall be worse then the first. Pilate said vnto them, Ye haue a watch, go your way, make it as sure as you can. So they went and made the Sepulchre sure with the watchmen, and sealed the stone.

¶ *On Easter day*

At morning prayer in stead of the Psalme, O come let vs, &c. these Anthems shall be sung or said.

Christ

CHrist rising againe from the dead, now dyeth not, death from hence forth hath no power vpon him: for in that he died, he dyed but once to put away sin: but in that he liueth, he liueth vnto God. And so likewise count you selues dead vnto sinne, but liuing vnto God in Christ Iesus our Lord.

CHrist is risen againe, the first fruits of them that slepe, for seeing that By man came death, by man also commeth the resurrection of the dead: for as by Adam all men doe die, so by Christ all men shall be restored to life.

The Collect.

ALmighty God, which through thine only begotten Son Iesus Christ hast ouercome death, and opened vnto vs ỹ gate of euerlasting life, we humbly beseech thee, that as by thy special grace preuenting vs: thou doest put in our minds good desires, so by thy continuall helpe, we may bring ỹ same to good effect, thorow Iesus Christ our Lord, who liueth, &c.

The Epistle Col 3. 1.

IF ye be risen again with Christ, seeke those things which are above, where Christ sitteth on the right hand of God. Set your affection on heauenly things and not on earthly things. For ye are dead, and your life is hid with Christ in God. Whensoeuer Christ (which is our life) shall shew himselfe, then shall ye also appeare with him in glory. Mortifie therefore your earthly membess, fornication, vncleanesse, vnnaturall lust, euill concupiscence, and couetousnesse, which is worshipping of idoles: for which things sake, the wrath of God vseth to come on the children of vnbeliefe, among whom ye walked sometime, when ye liued in them,

The Gospel Iohn 20. 1.

THe first day of ỹ Sabbaths came Mary Magdalen early (When it was yet dark) vnto the sepulchre, and saw the stone taken away from the graue. Then she ran, & came to Simon Peter, and to the other disciple whom Iesus loued, & saith vnto them, They haue taken away the Lord out of the grane, & we cannot tell where they haue laid him. Peter therfore went forth, and that other disciple, and came vnto the sepulchre. They ranne both together, and that other disciple did out run Peter, and came first

to the sepulchre. And when he had stooped downe, he saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the Sepulchre, and saw the linnen clothes lie, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple which came first to the sepulchre, and he saw, and beleeued. For as yet they knew not the Scripture, that he should rise againe from death. Then the disciples went away againe to their owne house.

¶ *Munday in Easter weeke.*

The Collect.

ALmighty God, which through thine onely begotten Son Iesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life, wee humbly beseech thee, that as by thy speciall grace, preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe wee may bring the same to good effect, through Iesus Christ our Lord, who liueth and reigneth. &c.

The Epistle. Act. 10, 34

PEter opened his mouth and said, Of a trueth, I perceiue that there is no respect of persons with God but in all people, he that feareth him, & worketh righteousnesse is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace by Iesus Christ, which is Lord ouer all things which preaching was published thorowout all Iury (and began in Galilee, after the baptisme which Iohn preached) how God anointed Iesus of Nazareth with the holy Ghost and with power. Which Iesus went about doing good, and healing all that were oppressed of the deuil: for God was with him. And wee are witnesses of all things which he did in the land of ỹ Iewes, & at Hierusalem, whom they slew, & hanged on there. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordained of God to be the iudge of the quicke and the dead. To him giue all the

Prophets

Prophets witnesse, that thorow his name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospell. Luke 24, 15.

BEhold, two of his Disciples went ỹ same day into a towne called *Emaus*, which was from Hierusalem about threescore furlongs, and they talked together of all the things that had happened. And it chanced while they communed together and reasoned, Iesus himselfe drew neere & went with them. But their eyes were holden that they should not know him. And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad: And the one of them (whose name was Cleophas) answered, & said vnto him, Art thou onelya stranger in Ierusalem, & hast not known the things which haue chanced there in these dayes: He said vnto them, What things: And they said vnto him, Of Iesus of Nazareth, which was a Prophet mighty in deed and word before God, and all the people, and how the hie Priests and our rulers deliuered him to be condemned to death, and haue crucified him: but we trusted that it had been he that should haue redeemed Israel. And as touching all these things, to day is euen ỹ third day that they were done: Yea, and certaine women also of our company made vs astonied, which came early to the Sepulchre and found not his body, and came, saying, That they had seene a vision of Angels, which said that he was aliue. And certaine of them, which were with vs, went to the sepulchre, & found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles, and slow of heart to beleeue all that the Prophets haue spoken, Ought not Christ to haue suffered these things, and to enter into his glory: And he began at Moses, & all the prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the town which they went vnto & he made as though he would haue gone further, & they constrained him, saying, Abide with vs, for it draweth toward night, & the day is far passed, And he went in to tary with them. And it came to passe as he sate at meat with them, he tooke bread, and blessed it, & brake, & gaue to them. And their eies

were

were opened, & they knew him: & he vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scripture And they rose vp the same houre, and returned to Ierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared vnto Simon: And they told what things were done in the way and how they knew him in breaking of bread.

¶ *Tuesday in Easter weeke.*

The Collect.

ALmighty Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in pureneſſe of liuing and trueth, through Iesus Christ our Lord.

The Epistle. Acts. 13. 26.

YE men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is this word of saluation sent. For the inhabiters of Ierusalem, & their rulers, because they knew him not, nor yet the voyces of the Prophets, which are read euery Sabbath day, they haue fulfilled them in condemning him. And whē they found no cause of death in him: yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him down from the tree and put him in a Sepulchre. But God raised him againe from death the third day. And he was seene many dayes of them which went with him from Galile to Hierusalem, which are witnesses vnto ỹ people. And we declare vnto you, how that the promise which was made vnto the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Iesus againe, euen as it is written in the second Psalme; Thou art my Son, this day haue I begotten thee, as concerning that he raised him vp from death, now no more to return to corruption, he said on this wise, The holy promises made to Dauid, will I giue faithfully vnto you, Wherefore he saith also in another place, Thou shalt not suffer thine holy One to see corruption. For Dauid (after that he had in his time

time fulfilled the will of God) fell on sleepe, and was
said vnto his fathers, and saw corruption. But he
whom God raised againe, saw no corruption. Be it
knowne vnto you therefore (ye men and brethren)
that through this man is preached vnto you for-
giuenes of sins, and that by him all that beleeue, are
iustified from all things, from which ye could not
be iustified by the Law of Moses. Beware therefore
lest that fall on you, which is spoken of in the Pro-
phets. Behold ye despisers, and wonder, and perish
ye: For I doe a worke in your dayes, which ye shall
not beleeue, though a man declare vnto you.

The Gospel. Luke. 14. 36.

IEsus stood in the midst of his disciples, and said
vnto them, Peace be vnto you: it is I feare not.
But they were abashed & afraid, and supposed that
they had seene a spirit. And he said vnto them, Why
are ye troubled: and why doe thoughts arise in your
hearts? Behold my hands and my feet, that it is euen
I my selfe: handle me, and see: for a spirit hath not
flesh and bones, as ye see me haue. And when he had
thus spoken, he shewed them his hands and his feet.
And while they beleeued not for ioy, and wondred,
he said vnto them, Haue ye here any meat? And they
offred him a piece of a broyled fish, and of an hony
combe. And he took it, & did eat before them. And
he said vnto them. These are ỳ words which I spake
vnto you, while I was yet with you, That all must
be fulfilled which were written of me in the law
of Moses, and in the Prophets, and in the Psalmes.
Then opened he their wits, that they might vnder-
stand the Scriptures, and said vnto them, Thus it is
written and thus it behooued Christ to suffer, and
to rise againe from death the third day, and that re-
pentance and remission of sins should be preached
in his Name among all nations, and must begin at
Hierusalem. And ye are witnesses of these things.

¶ *The first Sunday after Easter.*

The Collect.

Almighty, &c. *As at the Communion on Easter day.*

The Epistle. 1. Iohn. 5. 4.

ALl that is borne of God, ouercommeth ỳ world:
And this is the victory that ouercommeth the
world, euen our faith. Who is he that ouercommeth
the

the world, but he that beleeueth that Iesus is ȳ Son of God. This Iesus Christ is he that came by water & blood; not by water only, but by water and blood and it is the Spirit that beareth witnesse, because the Spirit is truth. For there are three which beare record in heauen, the Father, the word, & the holy Ghost, and these three are one. And there are three which beare record in earth; the Spirit, the Water, and Blood, & these three are one. If we receiue the witnesse of men, the witnesse of God is greater. For this is the witnesse of God, which he testified of his Son. He that beleeueth on the Son of God, hath the witnesse in himselfe: hee that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gaue of his Son. And this is that record, how that God hath giuen vnto vs eternall life, & this life is in his Son. He that hath the Son, hath life; and he that hath not the Son, hath not life.

The Gospel. Iohn. 20. 19.

THe same day at night, which was the first day of the Sabbaths, when the doores were shut (where the Disciples were assembled together for feare of the Iewes) came Iesus and stood in the midst and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the Disciples glad when they saw the Lord. Then said Iesus to them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had said these words he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whose soeuer sinnes ye remit, they are remitted vnto them, and whose soeuer sins ye retaine, they are retained.

¶*The second Sunday after Easter.*

The Collect.

ALmighty God, which hast giuen thine onely Son to be vnto vs both a sacrifice for sin, & also an example of godly life, giue vs the grace that we may alway most thankfully receiue that his inestimable benefit, & also daily endeuor our selues to follow the blessed steps of his most holy life.

The Epistle. 1. Pet. 2. 19.

THis is thank worthy, if a man for conscience toward God indure griefe, & suffer wrong vndeserued,

ſerued. For what praiſe is it, if when ye be buf
for your faults, ye take it patiently? But and if
ye do well, ye ſuffer wrong, & take it patiently,
is there thanke with God: for hereunto verely
ye called. For Chriſt alſo ſuffered for vs, leauin
an enſample, ỹ ye ſhould follow his ſteps, which
no ſin, neither was there guile found in his mo
Which when he was reuiled: reuiled not aga
when he ſuffered, he threatned not, but commit
vengeance to him that iudgeth righteouſly, wh
his owne ſelfe bare our ſins in his body on the
that we being deliuered from ſin, ſhould liue
righteouſneſſe, by whoſe ſtripes ye were healed.
ye were as ſheepe going aſtray, but are now tur
to the ſhepheard and Biſhop of your ſoules.

The Goſpel. Iohn. Io. II.

CHriſt ſaid, I am the good Shepheard. A g
Shepheard giueth his life for the sheepe. An
red ſeruant and he which is not the ſhepheard (
ther the ſheepe are his owne) ſeeth the wolfe co
ming, and leaueth the ſheepe and fleeth, and ỹ wo
catcheth and ſcattereth the ſheepe. The hired ſerua
fleeth, becauſe he is an hired ſeruant, and careth
for the ſheepe. I am the good Shepheard, and kno
my ſheepe, and am knowne of mine. As my Fathe
knoweth me, euen ſo know I alſo my Father. An
I giue my life for the ſheepe. And other ſheepe
haue which are not of this fold, them alſo muſt
bring, and they ſhall heare my voyce, and there ſha
be one fold, and one ſhepheard.

¶*The third Sunday after Eaſter.*

The Collect.

ALmighty God, which ſheweſt to all men tha
be in errour, the light of thy truth, to the in
tent that they may returne into the way of righ
teouſneſſe, grant vnto all them that be admitted into
the fellowſhip of Chriſts religion, that they may
eſchew thoſe things that bee contrary to their pro
feſsion, and follow all ſuch things as be agreeable
to the ſame through our Lord Ieſus Chriſt.

The Epiſtle. 1. Pet. 2. 11.

DEarely beloued, I beſeech you, as ſtrangers &
pilgrims, abſtain from fleſhly luſts, which fight
againſt the ſoule: and ſee that you haue honeſt con
uerſation

sation among the Gentiles, that whereas they
kbite you as euill doers, they may see your good
orkes, and praise God in ỳ day of visitations. Sub-
it your selues therefore euery man for the Lords
e, whether it be vnto ỳ king, as vnto ỳ chiefe head
ther vnto Rulers, as vnto them that are sent
him for the punishment of euil doers, but for the
ud of them that doe well. For so is the will of
od, that with well doing, ye may stop the monthes
foolish and ignorant men as free, and not as ha-
ing the libertie for a cloake of maliciousnesse, but
men as the seruants of God. Honour all men, loue
rotherly fellowship, feare God, honour the King.

The Gospel. John 16. 16.

IEsus said to his disciples, After a while ye shall not see mee, and againe, After a while ye shal see me: for I goe to the Father. Then said some of his disciples among themselues, What is this that hee saith vnto vs, After a while ye shall not see mee, and againe after a while ye shall see me, and that I goe to the Father. They said therefore, What is this that he saith after a while? Wee cannot tell what he saith. Iesus perceiued ỳ they would aske him, & said vnto them, ye enquire of this betweene your selues, because I said, After a while ye shall not see mee, and againe, after a while yee shall see mee, Verily, verily, I say vnto you, yee shall weepe and lament, but contrariwise the world shall reioyce: yee shall sorrow, but your sorrow shall be turned into ioy. A woman when shee trauaileth, hath sorrow, because her houre is come: But assoone as she is deliuered of the child, she remembreth no more the anguish, for ioy that a man is borne into the world. And ye now therefore haue sorrow: but I will see you a-gaine, and your heart shall reioyce, and your ioy shall no man take from you.

¶ *The fourth Sunday after Easter.*

The Collect.

ALmighty God, which doest make ỳ mindes of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes

of

of the world, our hearts may surely there be fix
where as true ioyes are to be found, through Iesu
Christ our Lord. Amen.

The Epistle. Iam. 1. 17

EVery good gift, and euery perfect gift is fro
aboue, and commeth downe from the Father
Lightes, with whom is no variablenesse, neither shad
dow of change. Of his owne wil begate he vs wit
the word of truth, that we should be the first fru
of his creatures. Wherefore deare brethren, le
euery man be swift to heare, slow to speake, slow to
wrath, for the wrath of man worketh not the
which is righteous before God. wherefore lay a
part all filthinesse, & superfluity of maliciousnesse,
and receiue with meeknesse the word that is grafted in you, which is able to saue your soules

The Gospel. Iohn 16. 5.

IEsus said vnto his disciples. Now goe I my wa
to him that sent me, and none of you asketh me
whither I goe: but because I haue said such things
vnto you, your hearts are full of sorrow. Neuertheless, I tel you the trueth, It is expedient for you
that I goe away: for if I goe not away, that Comforter will not come vnto you. But if I depart, I
will send him vnto you. And when he is come, he
will rebuke the world of sin, and of righteousnesse,
and of iudgment. Of sin? because they beleeue
not on me: Of righteousnesse, because I goe to my
Father, and ye shall see mee noe more: Of iudgment
because the prince of this world is iudged already.
I haue yet many things to say vnto you, but ye can
not beare them away now. Howbeit when hee is
come (which is the spirit of trueth) hee will leade
you into all trueth. He shall not speake of himselfe
but whatsoeuer he shall heare, that shall he speake,
and he wil shew you things to come. He shal glorifie me: for he shall receiue of mine, and shall shew
vnto you. All things that the Father hath are
mine: therefore said I vnto you, that he shall take
of mine and shew it vnto you.

¶ *The fifth Sunday after Easter.*

The Collect.

LOrd, from whom all good things doe come
graunt vs thy humble seruants, that by thy holy
inspi-

nſpiration we may thinke thoſe things that bee good, and by thy mercifull guiding may performe the ſame, through our Lord Ieſus Chriſt, Amen.

The Epiſtle Iam. I. 22.

SEe that ye be doers of the word, and not hearers only deceiuing your owne ſelues, For if any man heare the Word, & declareth not the ſame by his workes, he is like vnto a man beholding his bodily face in a glaſſe, for aſſoone as he hath looke on himſelfe, he goeth his way, and forgetteth immediatly what his faſhion was: but who ſo looketh in the perfect way of liberty, and continueth therin (if he be not a forgetfull hearer, but a doer of y worke) the ſame ſhall be happy in his deed. If any man among you ſeeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is vaine. Pure deuotion . and vndefiled before God the Father, is this, to viſit the fatherleſſe and widdowes in their aduerſity, and to keepe himſelfe vnſpotted of the world.

The Goſpel. Ioh. 16. 23

VErely, verely, I ſay vnto you, Whatſoeuer yee aſke the Father in my Name, he will giue it you. Hitherto haue ye aſked nothing in my Name Aſke, and ye ſhall receiue, that your ioy may bee full. Theſe things haue I ſpoken to you by prouerbes: The time will come, when I ſhall no more ſpeake vnto you by prouerbs, but I ſhall ſhew you plainly from my Father. At that day ſhall ye aſke in my Name: And I ſay not vnto you that I will ſpeake to my Father for you: for the Father himſelfe loueth you, becauſe ye haue loued me, and haue beleeued that I came from God. I went out from the Father, and came into the world againe, I leaue the world, and goe to the Father. His diſciples ſaid vnto him, Loe, now thou talkeſt plainly, and ſpeakeſt no prouerbe. Now are wee ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee any queſtion, therefore beleeue we that thou cameſt from God. Ieſus anſwered them: Now ye doe beleeue: behold the houre draweth nigh, and is already come, that ye ſhall be ſcattered euery man to his owne, and ſhall leaue me alone. And yet am I not alone, for the Father is with me, Theſe words

haue

haue I ſpoken vnto you, that in me ye might haue peace, for in the world ſhall ye haue tribulation, but be of good cheere, I haue ouercome the world.

¶ *Aſcenſion day.*

The Collect.

GRant we beſeech thee Almighty God, that like as we doe beleeue thine onely begotten Sonne our Lord to haue aſcended into the heauens: ſo we may alſo in heart and mind thither aſcend, and with him continualy dwel: who liueth and reigneth with thee & ỹ holy Ghoſt one God, world without end.

The Epiſtle. Acts 1. 1.

IN the former treatiſe (deare Theophilus) we haue ſpoken of al that Ieſus began to do & teach, vntil the day in which he was taken vp, after that he through the holy Ghoſt had giuen commandements vnto the Apoſtles whom he had choſen. to whom alſo he ſhewed himſelfe aliue after his paſſion, (and that by many tokens) appearing vnto them fourty dayes, and ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Ieruſalem, but to wait for the promiſe of the Father, whereof (ſaith he) ye haue heard of me. For Iohn truly baptized with water, but ye ſhall bee baptized with the holy Ghoſt after theſe few dayes. When they therefore were come together, they aſked of him ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And he ſaid vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power: But yee ſhall receiue power after the holy Ghoſt is come vpon you and ye ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in Iury, and in Samaria, and euen vnto the worlds end, And when he had ſpoken theſe things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparel, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing vp into heauen? This ſame Ieſus which is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſeene him goe into heauen,

The

The Goſpel. Marke 16. 14.

IEſus appeared vnto the eleuen as they ſate at meat, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that hee was riſen againe from the dead. And he ſaid vnto them, Goe ye into all the world, and preach the Goſpel to all creatures: Hee that beleeueth, and is baptized, ſhall be ſaued: but he that beleeueth not, ſhalbe damned. And theſe tokens ſhal follow them that beleeue. In my Name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall drine away ſerpents: and if they drinke, any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhall recouer. So when ỹ Lord had ſpoken vnto them, he was receiued into heauen, and is on the right hand of God. And they went forth, and preached euery where, the Lord working with them, and confirming the word with miracles following

¶ *The Sunday after Aſcenſion day.*

The Collect.

O God the King of Glory, which haſt exalted thine onely Sonne Ieſus Chriſt with great triumph vnto thy kingdome in heauen: wee beſeech thee leaue vs not comfortleſſe, but ſend vs thy holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle. 1. Pet. 4. 7.

THe end of al things is at hand. Be ye therefore ſober, & watch vnto praier, but aboue al things haue feruent loue among your ſelues, for loue ſhall couer the multitude of ſins. Be ye harberours one to another without grudging. As euery man hath receiued ỹ gift, euen ſo miniſter the ſame one to another, as good miniſters of the manifold graces of God. If any man ſpeak, let him talke as the words of God. If any man miniſter, let him doe it, as of the ability which God miniſtreth to him, that God in all things may be glorified through Ieſus Chriſt, to whom be praiſe & dominion, for euer. & euer.

The Goſpel. Iohn. 15. 2.

WHen ỹ comforter is come, whom I wil ſend vnto you from the Father, (euen ỹ Spirit of

trueth, which proceedeth of the Father (he shall
stifie of me, and ye shall beare witnesse also, be
ye haue beene with me from the beginning. T
things haue I said vnto you, because ye shoul
be offended. They shall excommunicate you,
the time shall come, that whosoeuer killeth
will thinke that he doeth God seruice. and
things will they doe vnto you, because they
not knowen the Father, neither yet me: but
things haue I told you, that when the time is c
ye may remember then that I told you.

¶ *Whitsunday,*
The Collect.

GOd which as vpon this day, hast taught
hearts of thy faithfull people, by the se
to them the light of thy holy Spirit: grant vs b
same Spirit to haue a right iudgement in all th
and euermore to reioyce in his holy comfort, th
the merits of Christ Iesus our Sauiour, who l
and reigneth with thee in the vnity of the same
rit, one God, world without end. Amen.

The Epistle. Acts 2. 1.

WHen the fifty dayes were come to an end
were all with one accord together i
place, and suddenly there came a sound from h
as it had beene the comming of a mighty wind
it filled all the house where they sate. And
appeared vnto them clouen tongues, like a
had been of fire, & it sate vpon each one of th
they were all filled with the holy Ghost, and b
to speake with other tongues, euen as the same
rit gaue them vtterance. There were dwelling
Hierusalem, Iewes, deuout men, out of euery n
of them that are vnder heauen. When this was
sed about, the multitude came together, and w
stonied, because that euery man heard them
with his owne language. They wondred all, &
uailed, saying among themselues, Behold, are n
these which speake, of Galilee: And how hear
euery man his own tongue wherein we were b
Parthians, and Medes, and Elamites, and the in
tants of Mesopotamia, and of Iury, and of C
docia, of Pontus, and Asia. Phrygia, and Pamp
of Egypt, and of the parts of Libya, which is b

Cy

yrene, and strangers of Rome, Iewes & Proselites
tes and Arabians: wee haue heard them speake
our owne tongues the great workes of God.

The Gospel. Iohn 14.15.

IEsus said vnto his disciples, If ye loue me, keepe
my commandements, and I wil pray the Father,
he shall giue you another Comforter, that he may
bide with you for euer, euen the Spirit of trueth,
whom the world cannot receiue, because the world
seeth him not, neither knoweth him But ye know
him, for he dwelleth with you, and shalbe in you, I
will not leaue you comfortlesse, but will come to
you. Yet a little while, and the world seeth me noe
more: but ye see me: for I liue, and ye shall liue.
That day shall ye know that I am in my Father, &
you in me, & I in you, He that hath my commande
ments and keepeth them, the same is he that loueth
me. And he that loueth me, shalbe loued of my Fa-
ther, & I wil loue him, & wil shew mine owne selfe
vnto him. Iudas saith vnto him (not Iudas Iscariot)
Lord, what is done that thou wilt shew thy selfe vn
to vs and not vnto the world: Iesus answered, and
said vnto him, If a man loue me, he will keepe my
sayings, & my Father wil loue him, & we wil come
vnto him, and dwell with him. Hee that loueth me
not, keepeth not my sayings. And the word which ye
heare, is not mine, but the Fathers which sent mee.
These things haue I spoken vnto you, being yet pre-
sent with you, but the Comforter, which is the holy
Ghost, whom my Father wil send in my Name, hee
shall teach you al things, & bring all things to your
remembrance, whatsoeuer I haue said vnto you peace
I leaue with you, my peace I giue vnto you not as ỹ
world giueth giue I vnto you. Let not your hearts
be grieued, neither feare, Ye haue heard how I said
vnto you, I go & come again vnto you, If ye loued
me, yee would verely reioyce, because I said, I go vn-
to the Father: for the Father is greater then I And
now haue I shewed you before it come, that when
it is come to passe, ye might beleeue Hereafter will
I not talke many words vnto you: for the prince of
this world commeth, and hath nought in mee: but
that ỹ world may know that I loue the Father. And
as the Father gaue me commandement, euen so do I.

Munday in Whitſun-weeke.

The Collect.

GOd, which as vpon this day haſt taught, &c. *As vpon Whitſunday.*

The Epiſtle. Actes. 10.34.

THen Peter opened his mouth, and ſaid, Of a truth I perceiue that there is no reſpect of perſons with God: but in all people, hee that feareth him, and worketh righteouſneſſe, is accepted with him. Ye know the preaching that God ſent vnto the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord ouer all things. Which preaching was publiſhed thorowout all Iury, and began in Galilee after the baptiſme which Iohn preached, how God anointed Ieſus of Nazareth with the holy Ghoſt and with power. Which Ieſus went about doing good, and healing all that were oppreſſed of the deuill, for God was with him. And we are witneſſes of all things which he did in the land of the Iewes, and at Hieruſalem, whom they ſlew and hanged on a tree: Him God raiſed vp the third day, and ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) which did eate and drinke with him after he aroſe from death. And he commanded vs to preach vnto the people, and to teſtifie, that it is hee which was ordained of God to be the Iudge of ỳ quick & dead. To him giue all the Prophets witneſſe, that through his Name, whoſoeuer beleeueth in him, ſhall receiue remiſſion of ſinnes. While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the preaching. And they of the circumciſion, which beleeued, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was ſhed out the gift of the holy Ghoſt. For they heard them ſpeak with tongues, and magnifie God. Then anſwered Peter, Can any man forbid water, that theſe ſhould not bee baptized, which haue receiued the holy Ghoſt as well as we? And he commanded them to bee baptized in the Name of the Lord. Then prayed they him to tarry a few dayes.

The Goſpel Iohn. 3, 16.

SO God loued the world, that hee gaue his only begotten Sonne: that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life. For God

God ſent not his Sonne into the world, to condemne the world, but that the world through him might be ſaued. He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned alreadie, becauſe he hath not beleeued in the Name of the onely begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loued darkneſſe rather then light, becauſe their deeds were euill. For euery one that euill doth, hateth the light, neither commeth to the light, leſt his deeds ſhould be reproued. But he that doth the truth, commeth to the light, that his deeds may be knowne, how that they are wrought in God.

¶ *Tueſday in Whitſunwecke.*

The Collect.

God which, &c. *As vpon Whitſunday.* ¶

The Epiſtle. Acts. 8. 14.

WHen the Apoſtles which were at Hieruſalem heard ſay that Samaria had receiued the Word of God, they ſent vnto them Peter and Iohn, which when they were come downe, prayed for them, that they might receiue the holy Ghoſt, for as yet hee was come on none of them: but they were baptized onely in the Name of Chriſt Ieſus. Then laid they their hands on them, and they receiued the holy Ghoſt.

The Goſpel. John. 10. 1.

VErely, Verely, I ſay vnto you, he that entreth not in by the doore into the ſheepefold, but climbeth vp ſome other way, the ſame is a thiefe and a murderer. But he that entreth in by the doore, is the ſhepheard of the ſheepe. To him the porter openeth and the ſheepe heare his voice, and he calleth his owne ſheepe by name, and leadeth them out. And when he hath ſent forth his owne ſheepe he goeth before them, and the ſheepe follow him; for they know his voyce. A ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers. This prouerbe ſpake Ieſus vnto them but they vnderſtood not what things they were which he ſpake vnto them. Then ſaid Ieſus vnto them againe, Verely, verely I ſay vnto you, I am the doore of the ſheepe: all (euen as many as came before me) are theeues and murderers: but the ſheep

did not heare them. I am the doore, by mee, if any enter in, he shalbe safe, and shall goe in and out, and find pasture. A thiefe commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

¶ *Trinity Sunday.*

The Collect.

ALmighty & euerlasting God, which hast giuen vnto vs thy seruants grace, by ỳ confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Maiestie, to worship the Vnitie: wee beseeche thee, that through the stedfastnesse of this faith, wee may euermore be defended from all aduersity, which liuest and reignest on God, world without end, Amen.

The Epistle. Apoc. 4. 1.

AFter this I looked, & behold, a doore was open in heauen, & the first voyce which I heard was as it were of a trumpet, talking with me, which said Come vp hither, and I will shew thee things which must be fulfilled hereafter. And immediately I was in the Spirit, and behold, a seate was set in heauen, and one sate on the seate, And hee that sate was to looke vpon like vnto a Iasper stone, and a Sardine stone. And there was a raine-bow about the seat in sight like vnto an Emerauld. And about the seat were foure & twenty seats, and vpon the seats foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of goid. And out of the seate proceeded lightnings, & thundring, and voyces. And there were seuen lampes of fire burning before the seat, which are the seuen spirits of God. And before ỳ seat, there was a sea of glasse like vnto Christall, and in the midst of the seat, and round about the seat were foure beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day nor night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, & is to come. And when those beasts gaue glory and honour, and thankes to

him

him that ſate on the Throne (which liueth for euer and euer) the foure and twenty Elders fell downe before him that ſate on the Throne, and worſhipped him that liueth for euer, and caſt their crowne before the Throne, ſaying, Thou art worthy, O Lord (our God) to receiue glory, and honour, and power, for thou haſt created all things, and for thy wills ſake they are, and were created.

The Goſpel. Iohn.3.1.

THere was a man of the Phariſees, named Nicodemus a ruler of the Iewes. The ſame came to Ieſus by night, & ſaid vnto him Rabbi, we know that thou art a Teacher come from God: for no man could doe ſuch miracles as thou doeſt, except God were with him. Ieſus anſwered, and ſayd vnto him, Verely, verely, I ſay vnto thee, Except a man be borne from aboue, he cannot ſee the kingdome of God. Nicodemus ſaid vnto him, How can a man be borne when he is old? Can he enter into his mothers wombe, and be borne againe? Ieſus anſwered, Verely, verely, I ſay vnto thee, Except a man be borne of water, and of the Spirit, he cannot enter into the kingdome of God. That which is borne of the fleſh, is fleſh: and that which is borne of the Spirit, is ſpirit. Marueile not thou, that I ſaid vnto thee, Ye muſt be borne from aboue, The winde bloweth where it luſteth, and thou heareſt the ſound thereof, but thou canſt not tell whence it commeth, nor whither it goeth: So is euery one that is borne of the Spirit. Nicodemus anſwered, and ſaid vnto him, How can theſe things bee? Ieſus anſwered, and ſaid vnto him, Art thou a maſter in Iſrael, and knoweſt not theſe things? Verely, verely, I ſay vnto thee, Wee ſpeake that we know, and teſtifie that we haue ſeene, and ye receiue not our witneſſe. If I haue told you earthly things, and yee beleeue not, how ſhall ye beleeue if I tell you of heauenly things? And no man aſcended vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauē. And as Moſes lift vp the ſerpent in the wildernes, euen ſo muſt the Son of man be lift vp that whoſoeuer beleeueth in him perith not, but haue euerlaſting life.

¶ The first Sunday after Trinity.

The Collect.

GOd the ſtrength of all them that truſt in thee, mercifully accept our prayers: and becauſe the weakneſs of our mortal nature can do no good thing without thee, grant vs the help of thy grace, that in keeping of thy commandements, we may pleaſe thee both in wil and deed, thorow Ieſus Chriſt our Lord.

The Epiſtle. 1. Ioh. 4. 7.

DEarly beloued, let vs loue one another, for loue commeth of God: and euery one that loueth is borne of God, and knoweth God. He that loueth not, knoweth not God, for God is loue. In this appeareth the loue of God to vs ward, becauſe that God ſent his only begotten Son into the world, that we might liue through him. Herein is loue: not that we loued God, but that he loued vs, and ſent his Son to be the agreement for our ſins. Dearely beloued, if God ſo loued vs, wee ought alſo one to loue another. No man hath ſeene God at any time. If we loue one another God dwelleth in vs, and his loue is perfect in vs. Hereby know we ẏ we dwel in him and he in vs, becauſe he hath giuen vs of his Spirit. And we haue ſeene, and doe teſtifie, that the Father ſent the Son to be the Sauiour of the world. Whoſoeuer confeſſeth that Ieſus is the Sonne of God, in him dwelleth God, and he in God. And we haue knowne and beleeued the loue, that God hath to vs, God is loue, and he that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that we ſhould truſt in the day of Iudgment, For as he is, euen ſo are we in this world. There is no feare in loue, but perfect loue caſteth out feare, for feare hath painfulneſſe. He that feareth, is not perfect in loue. Wee loue him, for he loued vs firſt. If any man ſay, I loue God, & yet hateth his brother he is a liar. For how can he that loueth not his brother, whom he hath ſeene, loue God whom he hath not ſeen? & this commandement haue we of him, ẏ he which loueth God, ſhould loue his brother alſo.

The Goſpel. Luke. 16. 19.

THere was a certain rich mā, which was clothed in purple and fine white, and fared deliciouſly euery day. And there was a certain beggar, named Lazarus, which lay at his gate full of ſores, deſiring

to

to bee refreshed with the crumbes which fell from the rich mans board, & no man gaue vnto him. The dogs came also & licked his sores. And it fortuned that the beggar died, and was caried by the Angels into Abrahams bosome. The rich man also died, & was buried: and being in hell in torments, hee lift vp his eies, & saw Abraham a far off, & Lazarus in his bosome, and hee cried and said, Father Abraham, haue mercy on mee, and send Lazarus, that hee may dip ỳ tip of his finger in water, & coole my tongue for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise, Lazarus receiued paine; but now he is comforted, and thou art punished. Beyond all this, between vs and you there is a great space set, so that they which would goe from hence to you cannot, neither may come from thence to vs. Then he said, I pray thee therfore Father, send him to my fathers house (for I haue fiue brethren for to warn them, lest they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he said, Nay father Abraham, but if one come vnto them from ỳ dead they will repent. He said vnto him, If they heare not Moses and ỳ Prophets, neither will they beleeue though one rise from death againe.

¶ *The second Sunday after Trinity.*

The Collect.

LOrd make vs to haue perpetuall feare and loue of thy holy Name, for thou neuer failest to help and gouerne them whom thou doest bring vp in thy stedfast loue. Grant this: &c

The Epistle. 1 Iohn 3. 13.

MArueile not my brethren, though the world hate you. we know ỳ we are translated from death vnto life, because we loue ỳ brethren. He that loueth not his brother abideth in death. whosoeuer hateth his brother is a manslayer, & ye know that no manslayer hath eternal life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, & we ought to giue our liues for ỳ brethren. But who so hath this worlds good, and seeth his brother haue need, & shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs

not loue in word, neither in tongue, but in deed and in verity. Hereby we know that we are of ỹ verity, & can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart & knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee trust to Godward, and whatsoeuer we aske, we receiue of him, because wee keep his commandements, & do those things which are pleasant in his sight: & this is his commandemẽt that we beleeue on ỹ Name of his Son Iesus Christ, & loue one another as hee gaue commandemẽt. & hee ỹ keepeth his commandements dwelleth in him, and he in him: & hereby wee know that he abideth in vs, euen by the Spirit that he hath giuen vs.

The Gospel. Luke 14. 16.

A Certaine man ordained a great Supper, & bade many, & sent his seruant at supper time to say to them ỹ were bidden. Come, for al things are now ready. And they all at once began to make excuse The first said vnto him, I haue bought a farme, & I must needs go & see it, I pray thee, haue me excused And another said, I haue bought fiue yoke of oxen, & I go to proue them, I pray thee haue me excused, And another said, I haue married a wife, & therfore I cannot come. And the seruant returned, & brought his master word againe thereof. Then was the good man of the house displeased, & said to his seruant, Go out quickly into the streets, and quarters of the city, & bring in hither the poore, and feeble, and the halt, & blind. And ỹ seruant said, Lord, it is done as thou hast commanded, & yet there is roome. And ỹ Lord said vnto his seruant, Go out into ỹ hie wayes and hedges, & compell them to come in, ỹ my house may be filled, For I say vnto you: that none of these men which were bidden, shall taste of my Supper.

¶ *The third Sunday after Trinity.*

The Collect.

LOrd we beseech thee mercifully to heare vs, and vnto whom thou hast giuen a hearty desire to pray: grant that by thy mighty aide, wee may bee defended, through Iesus Christ our Lord.

The Epistle. 1. Pet. 5. 5.

SVbmit your selues euery man one to another, knit your selues together in lowlines of mind:

For

for God resisteth the proud, and giueth grace to the humble. Submit your selues therefore vnder the mighty hand of God, that hee may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober and watch for your aduersary the Deuill as a roaring Lyon walketh, about seeking whom he may deuoure? whom resist stedfast in the faith, knowing that the same afflictions are appoynted vnto your brethren that are in the world. But the God of all grace which hath called vs vnto his eternall glory by Christ Iesus, shal his own selfe (after yee haue suffered a litle affliction) make you perfect, settle, strengthen, and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel. Luke 15. 1.

THen resorted vnto him all ỳ Publicans & sinners for to heare him. & ỳ Pharises, & Scribes murmured, saying, He receiueth sinners, and eateth with them. But he put forth this parable vnto them, saying, What man among you hauing an hundred sheepe (if he lose one of them) doth not leaue ninety & nine in the wildernes, and goeth after that which was lost, vntill he find it? and when hee hath found it, he laieth it on his shoulders with ioy: and assoon as he commeth home, he calleth together his louers and neighbours, saying vnto them, Reioyce with me for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall bee in heauen ouer one sinner that repenteth, more then ouer ninety & nine iust persons which need no repentance. Either what woman hauing ten groats (if she lose one) doth not light a candle, and sweepe the house, and seeke diligently till shee find it? and when she hath found it, she calleth her louers and her neighbours, saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ *The fourth Sunday after Trinity.*

The Collect.

GOd the protector of al that trust in thee, without whom nothing is strong, nothing is holy increase and multiply vpon vs thy mercy: that thou being our ruler and guide, we may so passe through

things

tihngs temporall, that we finally loſe not ỹ thinges eternall: Grant this heauenly Father, for Ieſus Chriſts ſake our Lord. Amen.

The Epiſtle. Rom. 8. 18.

I Suppoſe that the afflictions of this life, are not worthy of the glory which ſhalbe ſhewed vpon vs. For the feruent deſire of the creature abideth, looking when the ſonnes of God ſhall appeare, becauſe the creature is ſubdued to vanity againſt the wil thereof, but for his Wil, which hath ſubdued the ſame in hope. For the ſame creature ſhall be deliuered from the bondage of corruption, into the glorious liberty of the ſonnes of God. For we know that euery creature groaneth with vs alſo, and trauaileth in pane, euen vnto this time: not onely it, but we alſo which haue the firſt fruits of the ſpirit, mourne in our ſelues alſo, and wait for the adoption of the children of God, euen the deliuerance of our bodies.

The Goſpell. Luke 6. 36.

BE ye merciſull as your Father alſo is merciſull, Iudge not, & ye ſhall not be iudged. Condemne not and ye ſhall not be condemned. Forgiue, and ye ſhall be forgiuen. Giue, and it ſhall bee giuen vnto you, good meaſure and preſſed downe, and ſhaken together, and running ouer ſhall men giue into your boſomes. For with ỹ ſame meaſure ỹ ye mete withall, ſhall other men mete to you againe. And he put forth a ſimilitude vnto them. Can ỹ blind lead the blind? Do they not both fall into the ditch? The diſciple is not aboue his maſter. Euery man ſhall bee perfect, euen as his maſter is. Why ſeeſt thou a mote in thy brothers eye, but conſidereſt not the beame ỹ is in thine owne eyes? Either how canſt thou ſay to ỹ brother, Brother, let me pull out the mote that is in thine eye, when thou ſeeſt not the beame that is in thine owne eye? Firſt thou hypocrite, caſt out the beame out of thine owne eye, then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.

¶ *The fifth Sunday after Trinity.*

The Collect.

GRant Lord, we beſeech thee that the courſe of this world may bee ſo peaceably ordered by thy gouernance, that thy Congregation may ioyfully

fully ſerue thee in all godly quietnes, through Ieſus Chriſt our Lord. Amen.

The Epiſtle. 1 Pet. 3. 8.

BE ye all of one mind, and of one heart: loue as brethren, be pitifull, be courteous (meeke) not rendring euill for euill, or rebuke for rebuke, but contrariwiſe bleſſe, knowing that yee are thereunto called, euen that ye ſhould be heires of the bleſſing. For hee that doeth long after life, and loueth to ſee good dayes, let him refraine his tongue from euill, & his lips that they ſpeake no guile. Let him eſchew euil, and do good, let him ſeeke peace and enſue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is he that will harme you, if ye follow ỹ which is good? Yea, happy are yee, if any trouble happen vnto you for righteouſneſſe ſake. Be not ye afraid for any terrour of them, neither be yee troubled: but ſanctifie the Lord God in your hearts.

The Goſpel. Luke 5. 1.

IT came to paſſe, that (when the people preſſed vpon him to heare the word of God) he ſtood by the lake of Geneſareth, and ſaw two ſhips ſtand by the lake ſide, but ỹ fiſhermen were gone out of thē, & were waſhing their nets. And he entred into one of the ſhips (which pertained to Simon) and prayed him that he would thruſt out a little from ỹ land: and hee ſate downe and taught the people out of the ſhip. When hee had left ſpeaking, hee ſayd vnto Simon, Lanch out into the deepe, & let ſlip your nets to make a draught. And Simon anſwered and ſaid vnto him, Maſter, wee haue laboured all night, and haue taken nothing: neuertheleſſe, at thy commandement I will looſe foorth the net. And when they had ſo done, they incloſed a great multitude of fiſhes, but their net brake & they beckned to their fellowes (which were in the other ſhip) ỹ they ſhould come & help thē, & they came & filled both ſhips, that they ſunk againe. When Simon Peter ſaw this, he fell downe at Ieſus knees, ſaying, Lord, goe from me, for I am a ſinfull man. For he was aſtonied, & all that were with him, at the draught of fiſhes which they had taken, & ſo was alſo Iames & Iohn

the

the ſons of Zebedee, which were partners with Simon. And Ieſus ſaid vnto Simon, Feare not, from henceforth thou ſhalt catch men. And they brought the ſhips to land, and forſooke all, & followed him.

¶ *The ſixt Sunday after Trinity.*

The Collect.

GOd, which hath prepared to them that loue thee, ſuch good things as paſſe mans vnderſtanding: powre into our hearts ſuch loue toward thee, that we louing thee in all things, may obtaine thy promiſes, which exceed all that we can deſire, through Ieſus Chriſt our Lord.

The Epiſtle. Rom. 6. 3.

KNow ye not, that all we which are baptized in Ieſus Chriſt, are baptized to dy with him? We are buried then with him by Baptiſme for to die, ỹ likewiſe as Chriſt was raiſed from death by ỹ glory of the Father, euen ſo we alſo ſhould walke in a new life. For if wee bee graffed in death like vnto him, euen ſo ſhal weebee partakers of his holy reſurrection: knowing this, that our old man is crucified with him alſo, that the body of ſinne might vtterly be deſtroyed, that henceforth we ſhould not be ſeruants vnto ſin. For he that is dead, is iuſtified from ſin. wherfore if we be dead with Chriſt, we beleeue that we ſhall alſo liue with him: knowing ỹ Chriſt being raiſed from death, dieth no more. Death hath no more power ouer him, for as touching that hee died, hee died concerning ſin once: and as touching that he liueth, he liueth vnto God. Likewiſe conſider ye alſo that ye are dead as touching ſinne? but are aliue vnto God, through Ieſus Chriſt our Lord.

The Goſpel: Matth. 5. 20.

IEſus ſaid vnto his Diſciples, except your righteouſneſſe exceed the righteouſneſſe of the Scribes and Phariſes, ye cannot enter into the kingdome of heauen. Yee haue heard that it was ſaid vnto them of old time, Thou ſhalt not kill, whoſoeuer killeth ſhalbe in danger of iudgement. But I ſay vnto you that whoſoeuer is angry with his brother (vnadui-ſedly) ſhalbe in danger of iudgement. And whoſoeuer ſaith vnto his brother, *Racha*, ſhalbe in danger of a Counſell. But whoſoeuer ſaith, Thou fool, ſhalbe in danger of hell fire. Therefore if thou offer

and thy gift at the altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar, & goe thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersary quickly, while thou art in the way with him, lest at any time the aduersary deliuer thee to the Iudge, & the Iudge deliuer thee to the minister, and then thou bee cast into prison, verily, I say vnto thee, thou shalt not come out thence, till thou hast paid ỹ vttermost farthing.

¶ *The seuenth Sunday after Trinity.*

The Collect.

LOrd of al power and might, which art ỹ author & giuer of al good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnes, and of thy great mercy keep vs in the same, through Iesus Christ our Lord.

The Epistle. Rom. 6. 19.

I Speak grossly, because of ỹ infirmity of your flesh As ye haue giuen your members seruants to vncleannes, & to iniquity (from one iniquity to another) euen so now giue ouer your members seruants vnto righteousnesse that yee may be sanctified. For when ye were seruants of sin, ye were void of righteousnesse. what fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now are yee deliuered from sinne, and made the seruants of God, and haue your fruit to bee sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel. Marke 8. 1.

IN those dayes when there was a very great company, and had nothing to eat, Iesus called his disples vnto him, & said vnto them, I haue compassion on ỹ people, because they haue bin now with me three daies, and haue nothing to eat: And if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from far. And his disciples answered him; Where should a man haue bread here in the wildernesse to satisfie these? And he asked them, How many loaues haue ye? They said seuen, And he commanded ỹ people to sit down on ỹ ground: And he tooke ỹ seuē loaues,

and

and when hee had giuen thankes he brake and gaue to his disciples to set before them. And they did set them before the people, And they had a few small fishes: & when he had blessed, he commanded that also to be set before them. And they did eat, & were sufficed. And they tooke vp of the broken meat that was left, seuen baskets full. And they that did eat were about foure thousand. And he sent them away.

¶ *The viii. Sunday after Trinity.*

The Collect.

GOd, whose prouidence is neuer deceiued, we humbly beseech thee that thou wilt put away from vs all hurtful thinges, and giue those things which bee profitable for vs, through Iesus Christ our Lord.

The Epistle. Rom. 8 12.

BRethren, we are debtors not to the flesh, to liue after the flesh, for if ye liue after ỳ flesh, ye shall die, But if ye through the spirit do mortifie ỳ deeds of the body, ye shall liue. For as many as are led by the Spirit of God, they are the sons of God. For ye haue not receiued the spirit of bondage to feare any more: but ye haue receiued the spirit of adoption, whereby wee cry *Abba*, Father. The same spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then we aree also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that we suffer w̃ him, that wee may also bee glorified together with him.

The Gospel. Matth. 7. 15.

BEware of false Prophets, which come to you in sheeps clothing, but inwardly they are rauening wolues: yee shall know them by their fruits. Do men gather grapes of thornes, or figs of thistles? Euen so euery good tree bringeth forth good fruit: but a corrupt tree bringeth foorth euill fruites. A good tree cannot bring forth bad fruits, neither can a bad tree bring foorth good fruits. Euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. Wherefore by their fruits ye shall know them. Not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen: but he that doth the will of my Father which is in heauen, he shall enter into the kingdome of heauen.

The

¶ The ninth Sunday after Trinity.

The Collect.

GRant to vs Lord, wee beſeech thee, the ſpirit to thinke and doe alwayes ſuch things as bee righteſull, that we which cannot be without thee, may by thee be able to liue according to thy will, through Ieſus Chriſt our Lord.

The Epiſtle. 1. Cor. 10. 1.

BRethren, I would not that yee ſhould bee ignorant, how that our Fathers were all vnder the cloud, and all paſſed through the Sea, and were all baptized vnder Moſes in the cloud, & in the Sea, & did all eat of one ſpirituall meat, and did all drink of one ſpirituall drinke: and they dranke of the ſpirituall Rocke that followed them, which Rocke was Chriſt. But in many of them had God no delight: for they were ouerthrowen in the wildernes. Theſe are examples to vs, that we ſhould not luſt after euill things, as they luſted: and that wee ſhould not be worſhippers of Images, as were ſome of them, according as it is written: The people ſate downe to eat and drinke, and roſe vp to play. Neither let vs be defiled with fornication, as ſome of them were defiled with fornication, and fell in one day three and twenty thouſand. Neither let vs tempt Chriſt, as ſome of them tempted, and were deſtroyed of ſerpents: Neither murmure ye as ſome of them murmured, and were deſtroyed of the deſtroyer. All theſe things happened vnto them for enſamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. wherefore let him that thinketh he ſtandeth, take heed leſt he fall. There hath none other tentation taken you, but ſuch as followeth the nature of man. But God is faithfull, which ſhal not ſuffer you to be tempted aboue your ſtrength, but ſhall in the mids of temptation make away, that yee may bee able to beare it.

The Goſpel. Luke 16. 1.

IEſus ſaid vnto his diſciples, There was a certaine rich man which had a ſteward, and the ſame was accuſed vnto him that hee had waſted his goods. And he called him & ſaid vnto him, How is it that I heare this of thee? Giue accounts of thy ſtewardſhip, for thou mayeſt be no longer ſteward. The

ſteward

steward said within himselfe, What shall I doe? my master taketh away from me the stewardship: I cannot dig, and to beg I am ashamed, I wote what to doe, that when I am put out of the stewardship they may receiue me into their houses. So when he had called all his masters debters together, he said vnto the first, How much owest thou vnto my master? And he said, An hundred tunnes of oyle. And he said vnto him, Take thy bill, and sit downe quickly, and write fifty. Then said he to another, How much owest thou? And he said, An hundred quarters of Wheat. He said vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust steward because he had done wisely: for the children of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when ye shall haue need, they may receiue you into euerlasting habitations.

¶ *The x Sunday after Trinity.*

The Collect.

LEt thy mercifull eares, O Lord be open vnto the praiers of thy humble seruants: & that they may obtaine their petition, make thē to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle. 1. Cor. 12. 1

COncerning Spirituall things, brethrē, I would not haue you ignorant. Ye know that ye were Gentiles, and went your waies vnto dumbe images euen as ye were led, Wherefore I declare vnto you, that no man speaking by the Spirit of God, defieth Iesus. Also no man can say that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit, the vtterance of wisedome, to another is giuen the vtterance of knowledge by the same Spirit, to another is giuē faith by the same Spirit, to another the gift of healing by the same Spirit, to another power to do miracles to another to prophesie, to another iudgemēts to discerne

Spirits

spirits, to another diuers tongues, to another the interpretation of tongues. And these all worketh the selfe same Spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel. Luke. 19 41.

AND when hee was come neere to Hierusalem, he beheld the city and wept on it, saying, If thou hadst knowne those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For y dayes shal come vnto thee, that thine enemies shall cast a banke about thee and compasse thee round and keepe thee in on euery side, and make thee euen with the ground and thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought saying vnto them, It is written, My house is y house of prayer, but ye haue made it a denne of theeues. And he taught daily in the Temple.

¶ *The xi Sunday after Trinity.*

The Collect.

GOd which declarest thy Almighty power, most chiefly in shewing mercy, and pity, giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Iesus Christ our Lord.

The Epistle. 1. Cor. 15. 1.

BRethren, as apperteining to the Gospel, which I preached vnto you, which ye haue also accepted, and in the which ye continue, by the which yee are also saued: I doe you to wit after what manner I preached vnto you, if ye keepe it, except ye haue beleeued in vaine: For first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes agreeing to the Scriptures: and that hee was buried, and that hee rose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue, After that hee was seene of moe then fiue hundred brethren at once, of which many remaine vnto this day, and many are fallen a sleepe. After that appeared he to Iames, then to all the Apostles. And last

of

of all he was ſeene of me, as of one that was
out of due time. For I am the leaſt of the Apo
which am not worthy to bee called an Apoſtle,
cauſe I haue perſecuted the Congregation of G
But by the grace of God, I am that I am, and
grace which is in me, was not in vain But I labo
more abundantly then they all, yet not I, bu
grace of God which is with me. Therfore whether
were I, or they ſowe preached, & ſo ye haue bel

The Goſpel. Luke 18.9.

CHriſt told this parable vnto certain which
ſted in themſelues, that they were perfect,
deſpiſed other. Two men went vp into ỹ Temp
pray, ỹ one a Phariſee, & the other a Publicane.
Phariſee ſtood & prayed thus with himſelfe: God
thank thee, that I am not as other men are, extor
oners, vniuſt, adulterers, or as this Publicane. I
twice in the week, I giue tythe of al that I poſſe
And the Publicane ſtanding a far off, would not
vp his eyes to heauē, but ſmote his breſt, ſaying, G
be merciful to me a ſinner. I tel you this man depa
ted home to his houſe, iuſtified more then the othe
For enery man that exalteth himſelfe ſhalbe brough
low, and he that humbleth himſelfe ſhalbe exalted.

¶ *The ixii. Sunday after Trinity. The Collect.*

ALmighty & euerlaſting God, which art alwai
more ready to heare, then we to pray, and
wont to giue more then either we deſire or deſerue,
powre downe vpon vs the abundance of thy mercy
forgiuing vs thoſe things whereof our conſcience
afraid, and giuing vnto vs that, that our praier dar
not preſume to aske, through Ieſus Chriſt our Lord.

The Epiſtle. 2. Cor. 3.4.

SVch truſt haue we through Chriſt to Godward
not that we are ſufficient of our ſelues to thinke
any thing as of our ſelues: but if we be able vnto a
ny thing, ỹ ſame commeth of God, which hath made
vs able to miniſter the new Teſtament, not of ỹ let
ter, but of the Spirit: for the letter killeth, but the Spi
rit giueth life. If the miniſtration of death through
the letters figured in ſtones was glorious, ſo that the
children of Iſrael could not behold the face of Mo
ſes, for the glory of his countenance, (which glory
is done away) why ſhal not the miniſtration of the

Spirit

spirit be much more glorious? For if the minis-
tra-
tion of condemnation be glorious, much more doth,
the minis-
tration of righteousnesse exceed in glory.

The Gospel. Marke. 7. 31.

IEsus departed from the coasts of Tyre and Sidon
and came vnto ỹ Sea of Galilee, thorow the mids
of the coasts of the ten cities. And they brought vn-
to him one that was deafe, and had an impediment in
his speech, and they prayed him to put his hand vp-
on him. And when he had taken him aside from the
people, he put his fingers into his eares, and did spit,
and touched his tongue, & looked vp to heauen, and
sighed, and said vnto him, *Ephata*, that is to say, Be
opened. And straightway his eares were opened, and
the string of his tongue was loosed, and he spake
plaine. And he commanded them that they should
tell no man. But the more he forbade them, so much
the more a great deale they published, saying. Hee
hath done all things well, hee hath made both the
deafe to heare, and the dumbe to speake.

¶ *The xiii. Sunday after Trinity.*

The Collect.

ALmighty and mercifull God, of whose onely
gift it commeth, that thy faithfull people do vnto
thee true and laudable seruice: grant wee beseech
thee, that wee may so runne to thy heauenly promises
that we faile not finally to atraine the same, through
Iesus Christ our Lord.

The Epistle. Gal. 3. 16.

TO Abraham and his seed were the promises
made. He saith not, In his seeds, as of many:
but, In thy seed, as of one, which is Christ. This I say
that the Law which began afterward, beyond foure
hundred and thirty yeeres, doth not disanull the
Testament that was confirmed afore of God vnto
Christward, to make the promise of none effect. For
if the inheritance come of the Law, it commeth not
now of promise: But God gaue it to Abraham by
promise. Wherfore then serueth the Law? The Law
was added because of transgression, (till the seed
came, to whom the promise was made) and it was
ordained by Angels in the hand of a Mediatour. A
mediatour is not a mediatour of one: but God is
one. Is the Law then against the promise of God?

God

God forbid. For if there had bin a law giuen, w
could haue giuen life, then no doubt righteousn
should haue come by the Law. But the Scrip
concludeth all thinges vnder sinne, that the p
mise by the faith of Iesus Christ, should be giu
them that beleeue.

The Gospel Luke 10 23

Happy are the eyes which see the things th
see: for I tel you, ỳ many Prophets, & K
haue desired to see those things which ye see, & h
not seene them, and to heare those things which
heare, and haue not heard them. And behold, a c
raine Lawier stood vp, and tempted him, saying, M
ster, what shall I doe to inherit eternal life? He
vnto him, what is written in ỳ Law? How rea
thou? And he answered and said, Loue the Lord
God with al thy heart, & with all thy soule, & w
all thy strength, & withal thy mind, and thy neig
bour as thy selfe. And he said vnto him, Thou h
answered right: this doe, and thou shalt liue. But
willing to iustifie himselfe, said vnto Iesus, And w
is my neighbour? Iesus answered and said, A certa
man descended from Hierusalem to Iericho, and
among theeues, which robbed him of his rayment,
wounded him, & departed, leaning him halfe dea
And it chanced that there came downe a certa
Priest that same way, & when he saw him, he pas
by. And likewise a Leuite (when he went nigh to
place) came and looked on him, and passed by. B
a certaine Samaritane as he iourneyed, came u
him, and when he saw him, he had compassion
him, and went to him, and bound vp his wounds
and powred in oyle and wine, and set him on
owne beast, and brought him to a common Inne,
made prouision for him. And on the morrow wh
he departed, he tooke out two pence, and gaue the
to the host, and said vnto him, Take care of him,
and whatsoeuer thou spendest more, when I com
againe, I will recompence thee. Which now o
these three, thinkest thou, was neighbour vnto hi
that fell among the theeues? And he said vnto him,
He that shewed mercie on him. Then said Iesus
to him, Goe, and doe thou likewise.

The Collect.

ALmighty and euerlasting God, giue vnto us ȳ increase of faith hope, and charity, and that we may optaine that which thou doest promise, make vs to lone that which thou doest command, through Iesus Christ our Lord.

The Epistle. Gall. 5. 16.

I Say, Walke in the Spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that yee cannot doe whatsoeuer ye would. But and if ye be led of the Spirit, then are ye not vnder the Law. The deeds of the flesh are manifest, which are these, adultery, fornication, vncleanesse, wantonesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder, drunkennesse, gluttony, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not bee inheritous of the kingdome of God. Contrarily the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no Law. They truly that are Christ, haue crucified the flesh, with the affections and lusts.

The Gospel. Luke 17. 11.

AND it chanced as Iesus went to Ierusalem, that he passed thorow Samaria and Galile. And as he entred into a certaine towne, there met him ten men that were lepers, which stood afar off, and put forth their voices, and said, Iesus Master, haue mercie on vs. When he saw them, hee sayd vnto them, Goe shew your selues vnto the Priests. And it came to passe, that as they went, they were cleansed. And one of them, when he saw that he was cleansed: turned backe againe, and with a loud voyce praysed God, and fell downe on his face at his feet, and gaue him thankes: and the same was a Samaritane. And Iesus answered and said, Are there not ten cleansed: But where are those nine: There are not found that returned againe to giue God praise, saue onely this stranger. And he said vnto him, Arise, goe thy way thy faith hath made thee whole.

¶ The

¶ The xv. Sunday after Trinity.

The Collect.

KEepe we beſeech thee, O Lord, thy Church with thy perpetuall mercy: and becauſe the frailtie of man without thee cannot but fall keepe vs euer by thy helpe, and lead vs to all things profitable to our ſaluation, through Ieſus Chriſt our Lord.

The Epiſtle. Gal. 6. 11.

YE ſee how large a letter I haue written vnto you with mine owne hand. As many as deſire with outward appearance to pleaſe carnally, ỹ ſame conſtraine you to be circumciſed, only leſt they ſhould ſuffer perſecution for ỹ Croſſe of Chriſt. For they themſelues which are circumciſed keep not the law, but deſire to haue you circumciſed, ỹ they might reioyce in your fleſh. God forbid that I ſhould reioyce, but in the Croſſe of our Lord Ieſus Chriſt, whereby the world is crucified vnto me, and I vnto the world. For in Chriſt Ieſus, neither circumciſion auaileth any thing at all, nor vncircumciſion, but a new creature. And as many as walk according vnto this rule, peace be on them, and mercy, and vpon Iſrael that appertaineth to God. From henceforth let no man put me to buſines: for I beare in my body the markes of the Lord Ieſus. Brethren the grace of our Lord Ieſus Chriſt be with your ſpirit, Amen.

The Goſpel. Matth. 6. 24.

NO man can ſerue two maſters: for either he ſhal hate ỹ one and loue the other, or els leane to the one, & deſpiſe the other. Ye cannot ſerue God & Mammon. Therefore I ſay vnto you, Be not carefull for your life, what ye ſhal eat or drink, nor yet for your body, what raiment ye ſhal put on. Is not the life more worth then meat? And ỹ body more of value then raiment? Behold ỹ foules of the ayre, for they ſow not, neither do they reap, nor cary into the barnes, and your heauenly Father feedeth them. Are ye not much better then they? Which of you (by taking careful thought) can adde one cubite to his ſtature? And why care ye for raiment? Conſider the lilies of ỹ field, how they grow, they labour not, neither doe they ſpin and yet I ſay vnto you, that euen Solomon in all his royalty was not clothed like one of theſe. Wherefore if God ſo clothe the graſſe of the field (Which though it ſtand to day, is to mor-

row

row cast into ỳ fornace) shall he not much more do the same for you, O ye of little faith: Therefore take no thought, saying, What shall we eat, or what shall we drinke, or where with shallwee be clothed (After all these things doe the Gentiles seeke) For your hauenly Father knoweth that ye haue need of all these things. But rather seeke ye first the kingdom of God, and the righteousnes therof, and al these things shall be ministred vnto you. Care not then for the morrow, for to morrow day shall care for it selfe Sufficient vnto the day is the trauell thereof.

¶ *The xvi. Sunday after Trinity.*

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defend thy Congregation: & because it cannot continue in safety without thy succour, preserue it euermore by thy helpe and goodnes through Iesus Christ our Lord.

The Epistle. Ephes. 3, 23.

IDesire that ye faint not because of my tribulations ỳ I suffer for yom sakes ẅ is yont praise. For this cause I bow my knees vnto ỳ Father of our Lord Iesus Christ ẅ is Father of all, that is called Father in heauen & earth, ỳ he would grant you according to the riches of his glory, ỳ ye may be strengthened with might by his Spirit in ỳ inner man, that Christ may dwel in your hearts by faith, ỳ ye being rooted and grounded in loue, might be able to comprehend with all Saints, what is ỳ breadth, length, depth, and height, and to know the excellent loue of the knowledge of Christ, that ye might be filled with all fulnesse, which commeth of God. Vnto him that is able to do exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs, be praise in ỳ Congregation by Christ Iesus, throwout all generations from time to time. Amen.

The Gospel. Luke. 7. 11.

AND it fortuned, that Iesus went into a city called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the city, behold there was a dead man caried out, which was the onely sonne of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had com-

 passion

passion on her, and said vnto her. Weep not. And he came nigh, & touched ỳ coffin. And they that bare him, stood still. And he said, Young man, I say vnto thee Arise. And he that was dead, sate vp, and began to speake: and he deliuered him to his mother. And there came a feare on them all, & they gaue ỹ glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumour of him went forth thorowout all Iury, & thorowout all ỳ regions which lie round about.

¶ xvii. Sunday after Trinity.

The Collect.

LOrd, we pray thee, that thy grace may alwaies preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle, Ephes 4 1.

I (which am a prisoner of the Lords,) exhort you, that ye walke worthy of the vocation wherwith ye are called, with all lowlinesse and meekenesse, with humblenesse of mind, forbearing one another thorow loue, and be deligent to keepe the vnity of the Spirit through the bond of peace, being one body, and one Spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and Father of all, which is aboue all, and through all, and in you all.

The Gospel. Luke 14 1.

IT chanced that I as went into ỳ house of one of the chiefe Pharises to eat bread on ỳ Sabbath day and they watched him. And behold, there was a certain man before him which had the dropsie. And Iesus answered and spake vnto the Lawyers & Pharisees, saying, is it lawful to heale on ỳ Sabbath day? And they held their peace. And he tooke him, and healed him and let him goe, & answered them, saying, Which of you shall haue an asse or an oxe fall into a pit, and will not straight way pull him out on the sabbath day. And they could not answere him again to these things. He put forth also a similitude to the guests, when he marked how they presse to be in the highest roomes: & said vnto them. When thou art bidden to a wedding of any man sit not down in the highest roome, lest a more honourable man

man then thou be bidden of him and he that bade him and thee, come and say to thee, Giue this roome and thou begin with shame to take the lowest roome, But rather when thou art bidden, goe and sit in the lowest roome, that when he that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meat with thee. For whosoeuer exalteth himselfe, shal be brought low, and hee that humbleth himselfe shal be exalted.

¶ *The xviii Sunday after Trinity.*

The Collect.

LOrd, we beseech thee, grant thy people grace to auoid the infections of the deuil, and with pure heart & mind to follow thee the only God, through Iesus Christ our Lord.

The Epistle 1. *Cor.* 14.

I Thanke my God alwaies on your behalfe, for the grace of God which is giuen you by Iesus Christ that in al thinges ye are made rich by him in all vtterance, and in all knowledg, by the which things the testimony of Iesus Christ was confirmed in you so that ye are behind in no gift, waiting for the appearing of our Lord Iesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Iesus Christ.

The Gospel Mat. 22. 34

WHen ỹ Pharises had heard that Iesus had put (ỹ Saduces) to silence, they came together, and one of them (which was a doctor of the law) asked him a question, tempting him, and saying, Master which is the greatest commandement in the Lawe. Iesus said vnto him, Thou shalt loue ỹ Lord God, with all thy heart, and with all thy soule & with all thy mind This is the first and greatest Commandement. And the second is like vnto it. Thou shalt loue thy neighbour as thy selfe, in these two commandements hang al the law and the Prophets. While the Pharisees were gathered together, Iesus asked him, saying, What thinke ye of Christ? Whose son is he? They said vnto him, The son of Dauid. He said vnto them, How then doth Dauid in spirit call him Lord, saying The Lord said vnto my Lord, Sit thou on my right hand, til I make thine enemies thy foot

stoole: If Dauid then call him Lord, how is he then his sonne: And no man was able to answere him any thing, neither durst any man from y day forth ask him any moe questions.

¶ *The xix. Sunday after Trinity.*

The Collect.

O God, for asmuch as without thee we are not able to please thee, grant that the working of thy mercy, may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle. Ephes. 4. 7.

THIS I say, and testifie through the Lord, that ye henceforth walk not as other Gentiles walk, in vanity of their mind, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, & because of the blindnesse of their hearts, which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all manner of vncleannes euen with greedines. But ye haue not so learned Christ: if so be that ye haue heard him, & haue bin taught in him, as the truth is in Iesus (as concerning the conuersation in times past) to lay from y on y old man which is corrupt, according to the deceiueable lusts: to be renewed also in the spirit of your mind, & to put on that new man, which after God is shapen in righteousnes, & true holines. Wherefore put away lying, and speake euery man truth vnto his neighbor: forasmuch as we are mẽbers one of another. Be angry but sin not, let not the Sunne goe down vpon your wrath: neither giue place to the backbiter. Let him that stole, steale no more, but let him rather labour with his hands the thing that is good, that hee may giue vnto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace vnto the hearers, and grieue not the holy Spirit of God by whom ye are sealed vnto the day of redemption. Let all bitternesse, and fiercenes, and wrath, and roaring, and cursed speaking be put away from you, with al maliciousnes. Be courteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The

The Gospel. Matth. 9. 1.

IEsus entred into a ship and passed ouer, and came into his own city, & behold, they brought to him a man sicke of the palsie lying in a bed. And when Iesus saw ỹ faith of them, he said vnto ỹ sicke of the palsie, Son, be of good cheare, thy sins bee forgiuen thee. And behold certaine of the Scribes said within themselues, This man blasphemeth. And when Iesus saw their thoughts, he saith. Wherfore thinke ye euill in your hearts. Whether is it easier to say, Thy sins be forgiuen thee: or to say, Arise, & walke: but that ye may know ỹ the Son of man hath power to forgiue sins in earth: then said he to the sicke of the palsie, Arise, take vp thy bed, And goe vnto thine house. And he arose and departed to his house. But the people that saw it, marueiled, and glorified God which had giuen such power vnto men.

¶ *The xx. Sunday after Trinity.*

The Collect.

ALmighty and mercifull God of thy bountifull goodnesse, keepe vs from all things ỹ may hurt vs: that wee being ready both in body & soule, may with free hearts accomplish those things that thou wouldest haue done, through Iesus Christ our Lord.

The Epistle. Ephes 5. 15.

TAke heed therfore how ye walk circumspectly not as vnwise, but as wise men, redeeming the time because ỹ dayes are euill. Wherefore by ye not vnwise, but vnderstand what the wil of the Lord is & be not drunken ỹ wine, wherein is excesse but be ye filled with ỹ spirit, speaking vnto your selues in Psalmes, & Hymnes, & spirituall songs, singing and making melody to the Lord in your hearts, giuing thankes alwaies for all things vnto God ỹ Father, in the name of our Lord Iesus Christ, submitting your selues one to another in the feare of God.

The Gospel, Matth. 22. 1.

IEsus said, The kingdome of heauen is like vnto a man that was a king, which made a mariage for his son, and sent forth his seruants to call them that were bidden to the wedding, and they would not come: Againe he sent forth other seruants, saying, Tel them which are bidden, Behold, I haue prepared my dinner, mine oxen & my fatlings are killed, and

all things are ready, come vnto the marriage. But they made light of it, and went their wayes, one to his farme place, another to his merchandise, and the remnant tooke his seruants, & intreated thē shamefully, & slew them. But when the king heard thereof he was wroth, and sent forth his men of war, and destroyed those murderers, and burnt vp their city. Then said he to his seruants. The marriage indeed is prepared, but they which were bidden, were not worthy: goe ye therefore out into the high wayes, and as many as yee find, bid them to the marriage. And the seruants went forth into the hie waies, and gathered together all, as many as they could find, both good and bad: and the wedding was furnished with guests. Then the king came in to see the guests: and when hee spied there a man which had not on a wedding garment, hee said vnto him, Friend how camest thou in hither, not hauing a wedding garment? And hee was euen speechlesse. Then said the King to the Ministers, Take and bind him hand and foot, and cast him into vtter darknesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

¶ *The xxi. Sunday after Trinity.*

The Collect.

GRant wee beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sins, and serue thee with a quiet mind through Iesus Christ our Lord.

The Epistle. Ephes. 6. 10.

MY brethren, be strong through the Lord, and through the power of his might. Put on al y armour of God, that yee may stand against all the assaults of y deuill. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernours of the darknesse of this world, against spirituall craftines in heauenly things. Wherefore take vnto you the whole armour of God, that yee may bee able to resist in the euill day, and stand perfect in all things. Stand therefore and your loynes girt with the Truth, hauing on the brestplate of righteousnesse, and hauing shooes on your feet, that yee may bee prepared for the Gospel of peace. Aboue al, take to you y shield of faith, where-

wherewith ye may quench all the fiery darts of the wicked, and take the helmet of ſaluation, and the ſword of the ſpirit, which is the word of God. And pray alwayes with all maner of prayer and ſupplication in the ſpirit, and watch thereunto with all inſtance and ſupplication for all Saints, and for me, that vtterance may be giuen vnto me, that I may open my mouth freely to vtter the ſecretes of the Gospel (whereof I am a meſſenger in bonds) that therein I may ſpeake freely, as I ought to ſpeake.

The Goſpel. Iohn 4. 46.

THere was a certaine ruler, whoſe ſon was ſicke at Capernaum. Aſſoone as the ſame heard that Ieſus was come out of Iury into Galilee, he went vnto him, & beſought him that he would come downe and heale his ſonne, for he was euen at the point of death. Then ſaid Ieſus vnto him, Except ye ſee ſignes & wonders, ye will not beleeue. The ruler ſaid vnto him, Sir, come downe, or euer ỹ my ſon die. Ieſus ſaith vnto him, Goe thy way, thy ſon liueth. The man beleeued the word that Ieſus had ſpoken vnto him, and he went his way. And as he was going downe, the ſeruants met him, and told him, ſaying, Thy ſon liueth. Then enquired he of them the houre when he began to amend. And they ſaid vnto him, Yeſterday at the ſeuenth houre the feauer left him. So the father knew that it was the ſame houre in the which Ieſus ſaid vnto him, Thy ſon liueth. And he beleeued and all his houſhold. This is againe the ſecond miracle that Ieſus did, when he was come out of Iury into Galilee.

¶ The xxi Sunday after Trinity.

The Collect.

LOrd we beſeech thee, to keepe thy houſehold the Church in continuall godlines, that thorow thy protection, it may be free from all aduerſities, and deuoutly giuen to ſerue thee in good works, to the glory of thy Name, through Ieſus Chriſt our Lord.

The Epiſtle. Phil. 1. 3.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray ẅ gladneſs, be cauſe ye are come into the fellowſhip of the Goſpel, from the firſt day vntill now: & am ſurely certified of this, that he which hath begun a good

work in you, shal perform it vntill this day of Iesus Christ, as it becommeth mee, ỳ I should iudge of you all, because I haue in you my heart, forasmuch as ye are all companions of grace w̄ me, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greately I long after you all, from ỳ very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye may accept the things that are most excellent, that yee may bee pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus

The Gospel. Mat. 16, 21.

PEeter said vnto Iesus, Lord, how oft shal I forgiue my brother, if he sin against me? till seuen times? Iesus saith vnto him, I say not vnto thee, Vntill seuen times: but seuenty times seuen times. Therefore is the kingdome of heauē likened vnto a certaine man which was a king, which would take accounts of his seruants. And when he had begun to reckon, one was brought vnto him which ought him ten thousand talents: but forasmuch as hee was not able to pay, his Lord commanded him to be sold, & his wife and children, and all that hee had, and payment to bee made. The seruant fell downe, and besought him, saying, Sir, haue patience w̄ me, & I wil pay thee all. Then had the Lord pity on that seruant, and loosed him, and forgaue him the debt. So the seruant went out, and found one of his fellowes which ought him an hundred pence: and hee laid hands on him, and tooke him by the throat, saying, Pay that thou owest. And his fellow fell downe, & besought him, saying, Haue patience with mee, and I will pay thee all. And he would not, but he went & cast him into prison, till he should pay the debt. So when his fellows saw what was done, they were very sorry, and came and told vnto their lord, all that had happened. Then his lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst mee: shouldest not thou also haue had compassion on thy fellow, euen as I had pity on thee? And his lord was

wroth

wroth, and deliuered him to the goalers, till hee should pay all that was due vnto him. Soe likewise shall my heauenly Father doe also vnto you, if yee from your hearts forgiue not euery one his brother their trespasses.

¶ *The xxiii Sunday after Trinity,*

The Collect.

GOd our refuge and strength, which art the Author of all godlines, bee ready to heare the deuout prayers of thy Church, and grant that those things which wee aske faithfully, wee may obtayne effectually, Through Iesus Christ our Lord.

The Epistle Phil. 3. 17.

BRethren, be followers together of me, & looke on them which walke, euen so as ye haue vs for an ensample For many walke (of whom I haue told you often and now tell you weeping) that they are the enemies of the Crosse of Christ, whose end is damnation, whose belly is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence wee looke for the Sauiour, euen the Lord Iesus Christ, which shall change our vile body, that he may make it like vnto his glorious body, according to the working whereby hee is able also to subdue all thinges vnto himselfe.

The Gospel. Matth. 22. 15.

THen the Pharises went out, and tooke counsell how they might tangle him in his words. and they sent out vnto him their disciples with Herods seruants, saying, Master, we know that thou art true and teachest the way of God truly, neither carest thou for any man, for thou regardest not ỹ outward appearance of men: Tell vs therefore, how thinkest thou? Is it lawfull that tribute be giuen to Cesar, or not? But Iesus perceiuing their wickednesse, said why tempt yee me ye hypocrytes? shew me the tribute mony, And they tooke him a peny, and hee said vnto them, Whose is this image and superscription? They said vnto him, Cesars. Then said he vnto them, Giue therefore vnto Cesar, the things which are Cesars, and vnto God those things which are Gods, when they heard these words, they marueiled, and left him, and went their way.

The xxiiii. Sonday after Trinity

The Collect.

LOrd, wee beseech thee assoyle thy people from their offences, that thorow thy bountifull goodnesse, we may bee delivered from the bands of all those sinnes, which by our frailty we have committed, Grant this, &c.

The Epistle. Coloss. 1 3.

WE giue thanks to God the Father of our Lord Iesus Christ, alwaies, for you in our prayers. For we have heard of your faith in Christ Iesus, and of the loue which you beare to all Saints, for the hopes sake which is laid vp in store for you in heauen: Of which hope you heare before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitful, as it is also among you from the day in the which you heard of it, and had experience in the grace of God, thorow the truth, as ye learned of Epaphras our deare fellow seruant, which is for you a faithfull Minister of Christ, which also declared vnto vs your loue, which ye haue in the Spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that ye might walke worthy of The Lord, that in all things ye may please, being fruitfull in all good workes, and increasing in the knowledge of God, strengthened with all might, through his glorious power, vnto all patience and long suffering, with ioyfulnesse giuing thankes vnto the Father, which hath made vs meet to be partakers of the inheritance of the Saints in light.

The Gospel Matth 9. 18.

WHile Iesus spake vnto the people, behold there came a certaine Ruler, and worshipped him, saying, My daughter is euen now deceased, but come and lay thine hand vpon her, and she shall liue. And Iesus arose, and followed him, & so did his disciples. And behold a woman which was diseased with an issue of blood twelue yeeres, came behind him, and touched the hem of his vesture. For she said within her selfe, If I may touch but euen his vesture only, I shalbe safe. But Iesus turned him about, and when he

e saw her, he said, Daughter be of good comfort, thy faith hath made the safe. And the woman was made whole euen the same time. And when Iesus came into the rulers house, and saw the minstrels and people making a noise, he said vnto them, Get you hence for the maid is not dead, but sleepeth. And they laughed him to scorne. But when y people were put forth, he went in, & tooke her by the hand and said damosell, arise, And the Damosell arose. And this noyse was abroad in all that land.

¶ *The xxv Sunday after Trinity.*

The Collect.

STir vp, we beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth the fruit of good workes, may of thee be plentifully rewarded, through Iesus Christ our Lord, Amen.

The Epistle Ier. 23.5.

BEhold, the time commeth, saith the Lord, that I will raise vp the righteous branch of Dauid, which King shall beare rule, & he shal prosper with wisdome, and shal set vp equity and righteousnes againe in earth. In his time shal Iuda be saued, and Israel shal dwel without feare. And this is the Name that they shall cal him, euen the Lord our righteousnesse, And therefore behold, the time commeth, saith the Lord, that it shal be noe more said, The Lord liueth, which brought the children of Israell out of the land of Egipt, but the Lord liueth, which brought forth, and led the seed of the house of Israel out of the North land, and from al countryes where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel. Iohn 6 5.

WHen Iesus lift vp his eyes, & saw a great company come vnto him, hee saith vnto Phillip, whence shal we buy bread, y these may eate? This he said to proue him: for he himselfe knew what he would doe. Philip answered him, Two hundred peniworth of bread are not sufficient for them, that euery man may take a little. One of his disciples (Andrew Simon Peters brother) said vnto him, There is a lad here, which hath fiue barly loaues and two fishes, but what are they among so many? And Iesus

said

ſaid? Make the people ſit downe. There was much graſſe in the place. So the men ſate downe in number about fiue thouſand And Ieſus tooke the loaues and when he had giuen thankes he gaue to his diſciples, and the diſciples to them that were ſate downe and likewiſe of the fiſhes as much as they would. When they had eaten enough, he ſaith vnto his diſciples, Gather vp the broken meat which remaineth that nothing be loſt, And they gathered it together and filled twelue baſkets with the broken meat of the fiue barly loaues, which broken meat remained vnto them that had eaten, Then thoſe men (when they had ſeene the miracle that Ieſus did) ſaid, This is of a truth the ſame Prophet that ſhould come into the world.

¶ *If there be any moe Sundayes before Aduent Sunday to ſupply ỳ ſame, ſhal be taken the Seruice of ſome of thoſe Sundayes that were omitted betweene ỳ Epiphany and Septuageſima.*

¶ *On. Andrews day*

The Collect.

ALmighty God, which didſt giue ſuch grace vnto thy holy Apoſtle Saint Andrew, that he readily obeyed the calling of thy Son Ieſus Chriſt, and followed him without delay: Grant vnto vs all, that we being called by thy holy word, may forthwith giue ouer our ſelues obediently to follow thy holy Commandements, through the ſame Ieſus Chriſt our Lord.

The Epiſtle. Rom. 10. 6.

IF thou acknowledg with thy mouth that Ieſus is the Lord, and beleeue in thine heart, that God raiſed him from death, thou ſhalt be ſafe. For to beleeue with the heart iuſtifieth and to knowledge with the mouth maketh a man ſafe: For the Scripture ſaith, whoſoeuer beleeueth on him, ſhal not bee confounded. There is no difference betweene the Iew and the Gentiles. For one is Lord of all, which is rich vnto all that call vpon him. For whoſoeuer doth call on the Name of the Lord, ſhalbe ſafe, how then ſhall they call on him on whom they haue not beleeued? how ſhal they beleeue on him, of whō they haue not heard? How ſhal they heare without a preacher? And how ſhall they preach vnleſſe they be

be ſent? As it is written, How beautifull are the feet of them which bring tidings of peace, and bring tidings of good thiugs? But they haue not all obeyed to the Goſpel. For Eſay ſaith, Lord, who hath beleeue dour ſayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aske, Haue they not heard? No doubt their ſound went out into all lands, and their words into the ends of the world. But I demand (whether Iſrael did know, or no? Firſt Moſes ſaith, I will prouoke you to enuy by them that are no people, by a fooliſh nation I will anger you. Eſay after that is bold, and ſaith, I am found of them that asked not after me. But againſt Iſrael he ſaith, All day long haue I ſtretched foorth my hands vnto a people that beleeueth not, but ſpeaketh againſt me.

The Goſpel. Matth. 4. 18.

AS Ieſus walked by the Sea of Galilee, he ſaw two brethren, Simon which is called Peter, and Andrew his brother caſting a net into the Sea, (for they were fiſhers) and he ſaid vnto them, Follow me, and I will make you to become fiſhers of men. And they ſtraightway left their nets, and followed him. And when he was gone forth from thence, he ſaw other two brethren, Iames the ſonne of Zebedee and Iohn his brother, in the ſhip with Zebedee their father mending their nets, and he called them: and they immediatly left the ſhip and their father and followed him.

¶ *On S. Thomas day.*

The Collect.

ALmighty and Euerlaſting God, which for the more confirmation of the faith, diddeſt ſuffer thy holy Apoſtle Thomas to be doubtfull in thy Sons reſurrection: grant vs ſo perfectly, and without all doubt to beleeue in thy Sonne Ieſus Chriſt, that our faith in thy ſighe neuer be reprooued: Heare vs, O Lord, through the ſame Ieſus Chriſt, to whom with thee, &c.

The Epiſtle. Epheſ. 2. 19.

NOw are ye not ſtrangers, nor forreiners, but citizens with the Saints, and of the houſhold of God, and are built vpon the foundation of the Apoſtles

ſtles and Prophets, Ieſus Chriſt himſelfe being the head corner ſtone, in whom what building ſoeuerie coupled together it groweth vnto an holy Temple of the Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel. Iohn 20.24.

THomas one of the twelue, which is called Didymus, was not with them when Ieſus came, the other diſciples therefore ſaid vnto him. We haue ſeene the Lord. But he ſaid vnto them, Except I ſee in his hands the print of the nailes, & put my finger into the print of the nailes, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes again his diſciples were within, and Thomas with them. Then came Ieſus when the doores were ſhut & ſtood in the midſt and ſaid, Peace be vnto you, And after that he ſaid to Thomas, bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe but beleeuing. Thomas anſwered, and ſaid vnto him, My Lord and my God. Ieſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou haſt beleeued, bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truly did Ieſus in the preſence of his diſciples, which are not written in this booke. Theſe are written, that ye might beleeue that Ieſus Chriſt is the Son of God, and that (in beleeuing) ye might haue life through his Name.

¶ *The conuerſion of S. Paul.*

The Collect.

GOd, which haſt taught all the world, through the Preaching of thy bleſſed Apoſtle S. Paul, graunt we beſeech thee, that we which haue his wonderfull conuerſion in remembrance, may follow & fulfill thy holy doctrine that he taught, through Ieſus Chriſt our Lord. Amen.

The Epiſtle. Actes. 9.1.

AND Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the hie Prieſt, and deſired of him letters to carry to Damaſco to the Synagogues, that if he found any of this way (were they men or women) he might bring them bound to Ieruſalem. And when the ſame voyed, it fortuned that as he was come nigh to Damaſco,

masco, suddenly there shined round about him a light from heauen, and he fell to the earth, & heard a voice saying vnto him, Saul, Saul, why persecutest thou me: And he said, What art thou Lord: And the Lord said, I am Iesus whom thou persecutest. It is hard for thee to kicke against the pricke. And he both trembling and astonied said, Lord, What wilt thou haue me to doe: And the Lord said vnto him, Arise, and go into the city, and it shall be told thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes he saw no man. But they led him by the hand and brought him into Damasco. And hee was three dayes without sight, and neither did eate nor drinke. And there was a certaine Disciple at Damasco, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here. Lord. And the Lord said vnto him. Arise, and goe into the street that is called Straight, and seeke in the house of Iuda, after one called Saul of Tharsus. For behold he prayeth, & hath seene in a vision a man named Ananias comming in vnto him, and putting his hands on him that he might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy Saints at Hierusalem, and here hee hath authoritie of the high Priests, to bind all that call on thy Name. The Lord said vnto him, Goe thy way: for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel: For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, & entered into the house, and put his hands on him, and said, Brother Saul, the Lord that appeared vnto thee in the way as thou camest, hath sent me, that thou mightest receiue thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had beene scales, and hee receiued sight, and arose, and was baptized, and receiued meate and was comforted. Then was Saul certaine dayes with the disciples which were at Damasco: and streightway hee preached Christ in the Synagoges, how that he was the Son of God.

But

But all that heard him, where amazed, and said, is not this he that spoiled them that called on this Name at Hierusalem, and came hither for that intent, that hee might bring them bound vnto the high Priests? But Saul increased the more in strength, and confounded the Iewes, that dwelt at *Damasco*, affirming that this was very Christ.

The Gospel. Matth. 19. 27.

PEter answered and said vnto Iesus, Behold, we haue forsaken all and followed thee, what shall we haue therefore? Iesus said vnto them, Verely I say vnto you, That when the Son of man shall sit on the seat of his Maiesty, ye that haue followed me in the regeneration, shal sit also vpon twelue seats, and Iudge ỹ twelue tribes of Israel. And euery one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shal returne an hundred fold, and shall inherit euerlasting life. But many that are first shall be last, and the last shalbe first.

¶*The purification of S. Mary the Virgine.*

The Collect.

ALmighty and euerlasting God, we humbly beseech thy Maiestie, that as thy onely begotten Sonne was this day presented in the Temple in substance of our flesh: so grant that we may be presented vnto thee with pure and cleare minds, by Iesus Christ our Lord.

The Epistle.

The same that is appointed for the Sunday.

The Gospel. Luke. 2. 22

WHen the time of her purification (after the Law of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the Law of the Lord. Euery man-child that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the Law of the Lord) a paire of turtle doues, or two yong pigeons. And behold, there was a man in Hierusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that hee should not see death, except he first saw the

Lord

d Christ. And hee came by inſpiration into the
ple.

¶ *On S. Matthias day.*

The Collect.

Almighty God, which in the place of the traitor Iudas, diddeſt chuſe thy faithfull ſeruant Matthias, to bee of the number of the twelue Apoſtles: graunt that thy Church being alwayes preſerued from falſe Apoſtles, may be ordered and guided by thy faithfull and true Paſtors, through Ieſus Chriſt our Lord.

The Epiſtle. Actes. 1. 15.

IN thoſe dayes Peter ſtood vp in the midſt of the Diſciples, and ſaid, (the number of names that were together, were about an hundred and twenty) Ye men and brethren, this Scripture muſt needs haue bene fulfilled, which the holy Ghoſt through the mouth of Dauid ſpake before of Iudas, which was guide to them that tooke Ieſus. For he was numbred with vs, and had obtained fellowſhip in this miniſtration. And the ſame hath now poſſeſſed a plat of ground with the reward of iniquity, & when he was hanged, burſt aſunder in the midſt, and all his bowels guſhed out. And it was knowen vnto all the inhabiters of Ieruſalem, inſomuch that the ſame field is called in their mother tougne, *Aché Idama*, *that* is to ſay, The bloody field: For it is written in ỹ booke of Pſalmes, Let his habitation be void, and no man be dwelling therin, and his Biſhoprick let another take. Wherefore of theſe men which haue companied with vs all the time that the Lord Ieſus had all his converſation among vs beginning at ỹ Baptiſme of Iohn, vnto that ſame day that he was taken vp from vs, muſt one be ordained to be a Witneſſe with vs of his reſurrection. and they appointed two Ioſeph which is called Barſabas (whoſe ſurname was Iuſtus) & Mathias. And when they had praied, they ſaid, Thou Lord, which knoweſt the hearts of al men, ſhew whether of theſe two thou haſt choſen that hee may take the roome of this miniſtration and Apoſtle ſhip, from which Iudas by tranſgreſſion fell, that he might go into his owne place. And they gaue foorth their lots and the lot, fell on Matthias, and he was counted with the eleuen Apoſtles.

The

The Annunciation of Mary.

The Gospel. Mat. 11 25.

IN that time, Iesus answered, and said, I thee (O Father) Lord of heauen and earth bec thou hast hid these things from the wise & pru and hast shewed them vnto babes, Verely Fa euen so was it thy good pleasure. All things are uen vnto me of my Father And no man know the Son but the Father, neither knoweth any ma Father saue the Son, and he to whomsoeuer the will open him. Come vnto me all ye that labour are laden, and I will ease you. Take my yoke u you, and learne of me; for I am meeke and lowl heart, and ye shall find rest vnto your soules: for yoke is easie and my burden is light.

¶ *The Annunciation of the virgin Mary.*

The Collect.

WEE beseech thee, Lord, powre thy grace in our hearts, that as we haue knowne Chr thy Sons incarnation by the message of an Angel so by his crosse and passion we may be brought u to the glory of his resurrection, through the sam Christ our Lord.

The Epistle. Esai. 7 17.

GOd spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be ward the depth beneath, or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, hearken ro, ye of the house of Dauid, Is it not enough for you that ye be grieuous vnto men, but ye must grieue my God also? And therefore the Lord shal giue you a token: Behold, a Virgin shall conceiue and beare a Son, and thou his mother shalt call his Name Emmanuel, Butter and honey shall he eate, that he may know to refuse the euil, and chuse the good.

The Gospel. Luke. 1. 26.

AND in the sixth Moneth the Angel Gabriel was sent from God vnto a city of Galilee, named Nazareth, to a virgin spoused to a man whose name was Ioseph, of the house of Dauid, and the virgines name was Mary. And the Angel went in vnto her and said, Haile full of grace. The Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her mind

What

ner manner of saluration that should be. And the
gel said vnto her. Feare not Mary, for thou hast
nd grace with God: Behold, thou shalt conceiue
thy wombe, and beare a Sonne, and shalt call his
me Iesus, He shall be great, and shall be called,
he Sonne of the Highest. And the Lord God shall
ue vnto him the seat of his father Dauid, and he
all reigne ouer the house of Iacob for euer, and of
is kingdome there shalbe none end. Then said Ma-
y to the Angel, How shal this be, seeing I know not
man? And the Angel answered, and said vnto her,
The holy Ghost shal come vpon thee, and the power
of the Highest shal ouershadow thee. Therfore also
that holy thing that shal be borne, shall be called
the Sonne of God. And behold, thy cosin Elizabeth
she hath also conceiued a sonne in her age, and this
is the sixth moneth which was called barren: for
with God nothing shall be vnpossible. And Mary
said, Behold the handmaid of the Lord, bee it vnto
mee according to thy word. And the Angel depar-
ted from her.

¶ *On S. Markes day,*

The Collect.

ALmighty God, which hast instructed thy holy
Church, with the heauenly doctrine of thy Eu-
angelist S Mark, giue vs grace that we be not like
children carried away with euery blast of vaine
doctrine: but firmely to be established in the truth
of thy holy Gospel through Iesus Christ, &c.

The Epistle. Ephes. 4. 7.

VNto euery one of vs is giuen grace, according
to the measure of the gift of Christ. Where-
fore hee saith, When hee went vp on high, hee led
captiuity captiue, and gaue gifts vnto men. That he
ascended, what meaneth it, but that he also descen-
ded first into the lower parts of the earth? He that
descended, is euen the same also that ascended vp
aboue all heauens to fulfill all things. And the ve-
ry same made some Apostles, some Prophets, some
Euangelists, some Shepheards and teachers, to the
edifying of the Saints, to the work and administra-
tion, euen to the edifying of the body of Christ,
til we all come to the vnity of the faith, and know-
ledge of the Sonne of God, vnto a perfect man, vnto
the

the measure of the full perfect age of Christ: that we henceforth should be no more children, wauering and caried about with euery wind of doctrine, by the wilinesse of men, through craftinesse: whereby they lie in waite for vs: to deceiue vs: But let vs follow the truth in loue, and in all things grow vp in him, which is the head, euen Christ: in whom all the body be coupled and knit together thorowout euery ioynt, were with one ministreth to another (according to the operation, as euery part hath his measure) he encreaseth the body vnto the edifying of it selfe through loue.

The Gospel. Iohn 15.

I Am the true vine, and my Father is an husbandman. Euery branch that beareth not fruit in me, he will take away, and euery branch that beareth fruit, will he purge, that it may bring foorth more fruit, Now are ye cleane through the word which I haue spoken vnto you. Bide in me, and I in you. As ỹ branch cannot beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth foorth much fruit: for without me can ye doe nothing. If a man abide not in me, he is cast foorth as a branch, and is withered, and men gather them, & cast them into the fire, and they burne. If ye abide in me, and my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that ye bare much fruit, and become my disciples. As the Father hath loued me, euen so also haue I loued you: Continue you in my loue If ye keepe my commandements, Ye shall abide in my loue: euen as I haue kept my Fathers commandements & abide in his loue. These things haue I spoken vnto you, that my ioy might remain in you, & that your ioy might be full.

¶ *On S. Philip and Iames day.*

The Collect.

ALmighty God whom truly to know is euerlasting life: grant vs perfectly to know thy Son Iesus Christ to be the way, the Truth, and the Life. as thou hast taught S. Philip, and other the Apostles, through Iesus Christ our Lord.

The

On S. Philip and Iames day.

The Epistel Iam 1. 1.

IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue tribes that are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations: knowing this, that ỳ trying of your faith gendreth patience: and let patience haue her perfect worke, that ye may be perfect and sounde: lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God which giueth to al men indifferently, and casteth no man in the teeth, and it shalbe giuen him. But let him aske in faith, and wauer not. For he that doubteth is like a waue of the sea, which is tost of the winds, and caried with violence: neither let that man thinke that he shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made low: for euen as the floure of the grasse shall hee passe away. For as ỳ Sun riseth with heat, and the grasse withereth, & his floure falleth away and the beauty of the fashion of it perisheth, euen so shall the rich man perish in his wayes. Happy is the man that endureth temptation: For when he is tryed he shall receiue the crowne of life, which ỳ Lord hath promised to them that loue him.

The Gospel. Iohn 14. 1.

AND Iesus said to his Disciples: Let not your hearts be troubled. Ye beleeue in God, beleeue also in me. In my Fathers house are many mansions if it were not so, I would haue told you, I goe to prepare a place for you. And if I goe to prepare a place for you, I will come againe & receiue you euen vnto my selfe, ỳ where I am, there may ye be also. And whither I go, ye know, & ỳ way ye know. Thomas saith vnto him, Lord we know not whither thou goest. And how is it possible for vs to know the way? Iesus saith vnto him, I am the Way, and the Truth, and the Life. No man commeth to the Father, but by me. If ye had knowen mee, ye had knowne my Father also: and now ye know him, & haue seene him. Philip saith vnto him, Lord, shew vs the Father, & it sufficeth vs. Iesus saith vnto him.

Haue

Haue I beene so long time with you, and yet hast thou knowne me, Philip? He that hath seene me hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeuest thou not that I am in the Father, and the Father in me? The wordes that I speake vnto you I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes. Beleeue me that I am in the Father, and the Father in me: or else beleeue me for the workes sake. Verily verily, I say vnto you He that beleeueth on me, the workes that I doe, the same shal he doe also: and greater workes then these shal he doe, because I goe vnto my Father. And Whatsoeuer ye aske in my Name, that will I doe, that the Father may be glorified by the Sonne. If ye shall aske any thing in my Name, I will doe it

¶ *On Saint Barnabas day.*

The Collect.

LOrd Almighty, which hast indued thy holy Apostle Barnabas with singular giftes of the holy Ghost, let vs not be destitute of thy manifold giftes, nor yet of grace to vse them alway to thine honour and glory, through Iesus Christ our Lord.

The Epistle Act. 11.22.

TIdings of these things came vnto the eares of the Congregation which was in Ierusalem: and they sent foorth Barnabas that he should goe vnto Antioch which when he came, and had seene the grace of God, was glad and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord: for he was a good man, and full of the holy Ghost, and of faith: And much people was added vnto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when he had found him he brought him to Antioch. And it chanced that a whole yeere they had their conuersation with the Congregation there, and taught much people, insomuch that the disciples of Antioch were the first that were called Christians. In those dayes came Prophets from the city of Hierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the spirit, that there should bee great dearth thorowout all the world: which came to passe in the Emperour Claudius dayes. Then the disciples

euery

ry man according to his abilitie, purposed to
succour vnto the brethren which dwelt in Iury
nothing they also did, and sent it to the Elders
the hands of Barnabas and Saul.

The Gospel. Iohn. 15. 12.

THis is my commandement, ỹ ye loue together,
as I haue loued you. Greater loue hath no man
this, that a man bestow his life for his friendes:
are my friends, if ye doe whatsoeuer I command
, Henceforth call I not you seruants, for the ser-
nt knoweth not what his Lord doth. But you haue
called freinds: for all things that I haue heard of
y Father, I haue opened vnto you. ye haue not cho
me, but I haue chosen you, and ordained you to
e and bring forth fruit, and that your fruit should
maine, and whatsoeuer ye aske of the Father in
y Name, he may giue it you.

¶ *On S. Iohn Baptist day.*

The Collect.

ALmighty God, by whose prouidence thy seruant
Iohn Baptist was wonderfully born, & sent to
prepare the way of thy Sonne our Sauiour, by preа-
ching of penance: make vs so to follow his doctrine
and holy life, that we may truely repent, according
to his preaching, and after his example, constantly
speake the truth, boldly rebuke vice, and patiently
suffer for the truths sake, through Iesus Christ, &c.

The Epistle Esai 40 1.

BE of good cheare my people, O ye Prophets, com
fort my people, saith your God, comfort Ierusalē
at the heart, and tel her that her trauel is at an end,
that her offence is pardoned, that she hath receiued
of the Lords hand sufficient correction for all her
sins. A voice cryed in the wildernesse, prepare the
way of the Lord in the wildernes, make straight the
path for our God in the desart, Let all valleys be ex-
alted, & euery mountain and hill be laid low What
so is crooked, let it be made straight, & let ỹ rough
be made plaine fields. For the glory of the Lord shall
appeare, and all flesh shal at once see it. For why the
mouth of the Lord hath spoken it. The same voyce
spake, Now cry, And the Prophet answered, What
shall I cry? That all flesh is grasse, and that all
the godlinesse, thereof is as the floure of the field.

The

The grasse is withered, the floure falleth away, so is the people as grasse, when the breath of ye Lord bloweth vpon them : Neuerthelesse, whether the grasse wither, or that the flower fade away, yet the word of our God endureth for euer. Go vp vnto the high hill (O Sion) thou that bringest good tidings, lift vp thy voyce with power, O thou Preacher, Hierusalem, lift it vp without feare, and say vnto the cities of Iudah, behold, your God, behold the Lord God shal come with power, & beare rule with his arme. Behold, hee bringeth his treasure with him, and his workes go before him. He shall feed his flocke like a herd-man. He shall gather the lambs together with his arme, and carry them in his bosome and shall kindly entreat those that beare yong.

The Gospel. Luke. 1. 57.

ELizabeths time came that she should be delivered, and she brought forth a son. And her neighbours and her consins heard say how the Lord had shewed great mercy vpon her, and reioyced with her. And it fortuned that in the eight day they came to circumcise the child, & called his Name Zacharias after the name of his father. And his mother answered, and said, Not so : But his name shall be called Iohn. And they said vnto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote saying, His name is Iohn. And they marueiled all. And his mouth was opened immediatly, and his tongue also, and he spake and praised God, and feare came on all them that dwelt nigh vnto him. And all these sayings were noised abroad throughout al the high countrey of Iury, & they that heard them, laid them vp in their hearts, saying, What maner of child shal this be? And the hand of ye Lord was with him. And his father Zacharias was filled with the holy Ghost and Prophesied, saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people. And hath raised vp an horne of saluation vnto vs in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the world began, that we should be saued from our enemies, and from the hand of all that

hate

hateus. That he would deale mercifully with our fathers, and remember his holy Couenant. That he would performe the oath which he ſware to our father Abraham, for to giue vs. That we being deliuered, out of the hands of our enemies, might ſerue him without feare all the dayes of our life, in ſuch holineſſe, and righteouſneſſe, as are acceptable for him. And thou child ſhalt be called the Prophet of the Higheſt: for thou ſhalt goe before the face of the Lord to prepare his wayes. To giue knowledge of ſaluation vnto his people, for the remeſsion of ſinnes. Through the tender mercy of our God, whereby the day-ſpring from on high hath viſited vs. To giue light to them that ſit in darkeneſſe & in the ſhadow of death, and to guide our feet into the way of peace And the child grew, & waxed ſtrong in ſpirit, and was in y wilderneſſe, till the day came when he ſhould ſhew himſelfe to the Iſraelites.

¶ *On S. Peters day.*

The Collect.

ALmighty God, which by thy Sonne Ieſus Chriſt haſt giuen to thy Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feed thy flocke; make (wee beſeech thee) all Biſhops and Paſtours diligently to preach thy holy word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, thorow Ieſus Chriſt our Lord.

The Epiſtle. Acts 12. 1.

AT the ſame time Herod the King ſtretched forth his hands to vexe certaine of the congregation, and he killed Iames the brother of Iohn with the ſword. And becauſe he ſaw it pleaſed the Iewes, he proceeded further, and tooke Peter alſo. Then were the dayes of ſweete bread. And when he had caught him, he put him in priſon alſo, and deliuered him to foure quaternions of ſouldiers to bee kept, intending after Eaſter to bring him foorth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the Congregation vnto God for him. And when Herod would haue brought him out vnto the people, the ſame night ſlept Peter between two ſouldiers, bound with two chaines, and the keepers before the doore kept the

prison. And behold the Angel of the Lord was the
present, and a light shined in the habitation, and
smote Peter on the side, and stirred him vp, saying
Arise vp quickly. And his chaines fell from
hands. And the Angel said vnto him, Gird thy
and bind on thy sandals. And so he did. And
saith vnto him, Cast thy garment about thee,
follow me, And he came out, and followed him,
wist not that it was trueth which was done by
Angel, but thought hee had seene a vision. W
they were past the first and second watch, they c
vnto the yron gate that leadeth vnto the city, wh
opened to them by the own accord. And they w
out, and passed thorow one street, and forthwith
Angel departed from him. And when Peter
come to himselfe, he said, Now I know of a su
that the Lord hath sent his Angel, and hath deli
red me out of the hand of Herod, and from all
waiting of the people of the Iewes.

The Gospel. Matth. 16. 13.

WHen Iesus came into the coasts of ỹ c
which is called Cesarea Philippi, he as
his Disciples, saying, Whom doe men say ỹ I the
of man am? They said, Some say that thou art Io
Baptist, some Elias, some Ieremias, or one of the p
phets. He saith vnto them, But whom say ye th
am? Simon Peter answered, & said, Thou art Ch
the Son of the liuing God. And Iesus answered a
said vnto him, Happy art thou Simon the Son of
nas: for flesh and blood hath not opened that vn
thee, But my Father which is in heauen. And I
vnto thee, that thou art Peter, and vpon this ro
will I build my Congregation, and the gates of h
shall not preuaile against it. And I will giue vn
thee the keyes of the kingdome of heauen. An
whatsoeuer thou bindest in earth shall be bound
heauen: and whatsoeuer thou loosest in earth, sh
be loosed in heauen.

¶ *On S. Iames day.*

The Collect

GRant, O mercifull God, ỹ as thy holy Apost
Saint Iames, leauing his father, and al that
had without delay was obedient vnto the calling
of thy Sonne Iesus Christ, and followed him: so w

forsaking all worldly and carnal affections, may be euermore ready to follow thy commandements, through Iesus Christ our Lord.

The Epistle. Actes. 11.27.

IN those dayes came Prophets from ỳ city of Ierusalem vnto Antioch, and there stood vp one of them named Agabus, and signified by the Spirit, that there should be great dearth throughout al ỳ world, which came to passe in the Emperour Claudius dayes. Then the disciples euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iury: which thing they also did, and sent it to the elders by the hands of Barnabas and Saul. At the same time Herod the King stretched foorth his hands to vexe certaine of the congregation. And he killed Iames the brother of Iohn with ỳ sword. And because he saw it pleased the Iewes, he proceeded further, & tooke Peter also

The Gospel. Matth. 20.20.

THen came to him the mother of Zebedees children, with her sons worshipping him, and desiring a certaine thing of him. And he said vnto her, What wilt thou? She said vnto him, Grant that these my two sons may sit, ỳ one on thy right hand and the other on the left in thy kingdome. But Iesus answered, and said, Ye wot not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They said vnto him, We are. He said vnto them, Ye shall drinke indeed of my cup, and be baptized with the baptisme that I am baptized with, but to sit on my right hand, and on my left is not mine to giue: but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and said, Ye know that ỳ Princes of the nations haue dominion ouer them, and they that are great men, exercise authority vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him be your seruant, euen as the Son of man came not to be ministred vnto, but to minister, & to giue his life a redemption for many.

¶ On S. Bartholomewes day.

The Collect.

ALmighty & euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truely to beleeue and to preach thy word: Grant we beseech thee, vnto thy Church, both to loue that he beleeued & to preach that he taught, through Christ our Lord

The Epistle. Act. 5. 12.

BY the hands of the Apostles were many signes and wonders shewed among the people, & they were altogether with one accord in Solomons porch And of other durst no man ioyne himselfe vnto them: neuertheles, the people magnified them. The number of them that beleeued in the Lord, both of men and women grew more and more, insomuch that they brought the sicke into the streets, and laue them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Hierusalem, bringing sicke folkes, & them that were vexed with vncleane spirits, and they were healed euery one.

The Gospel. Luke 22 24.

AND there was a strife among them, which of them should seeme to be the greatest. And he said vnto them. The Kings of ỳ nations reigne ouer them, and they that haue authority vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shall be as the yonger, and he that is chiefe shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serueth? is not he that sitteth at meat? But I am among you as one that ministreth. Ye are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that ye may eate and drinke at my Table in my kingdome, and sit on seats, iudging the twelue tribes of Israel.

On S. Matthewes day.

The Collect.

ALmighty God, which by thy blessed Son didst call Matthew from ỳ receit of custom, to be an Apostle and Euangelist grant vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy said Son Iesus Christ, who liueth, &c

The

On S. Michael, and all Angels day.

The Epistle 2. Cor. 4. 1.

SEeing that we haue such an office, euen as God hath had mercy on vs, wee goe not out of kind, but haue cast from vs the cloakes of vnhonesty, and walke not in craftines, neither handle we the word of God deceitfully but open the trueth, and report our selues to euery mans conscience in the sight of God. If our Gospel be yet hid, it is hid among them that are lost, in Whom the God of this world hath blinded the mindes of them that beleeue not lest the light of the Gospel of the glory of Christ: (which is the image of God) should shine vnto them. For we preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake. For it is God that commanded the light to shine out of darkenesse, which hath shined in our hearts for to giue the light of the knowledge of the glory of God in the face of Iesus Christ.

The Gospel. Matth. 9. 9.

AND as Iesus passed foorth from thence, he saw a man named Matthew, sitting at the receit of custome: and he said vnto him, Follow me. And he arose and followed him. And it came to passe as Iesus sate at meat in his house, behold, many Publicanes also and sinners that came, sate downe with Iesus and his disciples. And when the Pharisees saw it, they said vnto his Disciples, Why eateth your Master with Publicanes and sinners? But when Iesus heard that, hee said vnto them, They that bee strong, need not the Phisitian, but they that are sicke: Goe ye rather and learne what that meaneth, I will haue mercy and not sacrifice. For I am not come to cal the righteous, but sinners to repentance.

¶ *On S. Michael and all Angels day.*

The Collect.

EVerlasting God, which hast ordeined and constituted the seruices of all Angels, and men in a wonderfull order, mercifully grant that they which alway do thee seruice in heauen, may by thy appointment succour, and defend vs in earth through Iesus Christ our Lord.

The Epistle. Apoc. 12. 7.

THere was a great battell in heauen, Michael and his Angels fought with the dragon, and

the dragon fought with his angels, and prenailed not, neither was there a place found any more in heauen. And the great dragon that old serpent, called the deuill and Satanas was cast out, which deceiueth all the world. And he was cast into the earth, & his angels were cast out also with him. And I heard a loud voyce, saying, In heauen is now made saluation and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimony, and they loued not their liues vnto the death. Therefore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea for the deuill is come downe vnto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel. Matt. 18 1.

AT the same time, came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen: Iesus called a child vnto him, and set him in the midst of them, and said, Verely I say vnto you. Except ye turne and become as children: ye shall not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, the same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a child in my Name, receiueth me. But who so doth offend one of these little ones which beleeue in me, it were better for him, that a milstone were hanged about his neck, and that he were drowned in the depth of the Sea. Woe vnto the world, because of offences. Necessary it is that offences come, but woe vnto the man by whom the offence commeth. Wherefore if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two hands or two feet) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee. It is better for thee to enter into life with one eye, rather then (hauing two eyes) to be cast into hell fire. Take heed that ye despise not one of these little ones: for I say vnto

vnto yon, that in heauen their Angels do alwayes behold the face of my Father which is in heauen.

¶ *On S. Luke the Euangelists day.*

The Collect.

ALmighty God, which called ſt Luke ỳ Phyſician, whoſe praiſe is in the Goſpel, to be a Phyſician of the ſoule, it may pleaſe thee by the wholeſome medicines of his doctrin to heale all the diſeaſes of our ſoules, through thy Son Ieſus Chriſt our Lord.

The Epiſtle. 2 Tim. 4. 5.

WAtch thou in all things, ſuffer afflictions, do ỹ work thorowly of an Euangeliſt, fulfil thine Office vnto the vttermoſt. Be ſober: for I am now ready to be offered, & the time of my departing is at hand. I haue fought a good fight, I haue fulfiled my courſe. I haue kept the faith From henceforth there is laid vp for me a crowne of righteouſneſſe, which the Lord that is a righteous Iudge ſhall giue me at that day: not to me only, but to all them that loue his comming. Do thy diligence that thou mayeſt come ſhortly vnto me. For Demas hath forſaken me, & loueth this preſent world, and is departed vnto Theſſalonica. Creſcens is gone to Galatia, Titus vnto Dalmatia, only Lucas is with me Take Marke, & bring him with thee, for he is profitable vnto me for ỳ miniſtration. And Tychichus haue I ſent vnto Epheſus. The cloake ỳ I left at Troada w̃ Carpus, when thou commeſt bring with thee, & the bookes, but eſpecially the Parchment. Alexander ỳ copper-ſmith did me much euill: the Lord reward him acording to his deeds, of whom be thou ware alſo, for he hath greatly withſtood our words.

The Goſpell. Luke 10. 1.

THe Lord appointed other ſeuenty (and two) alſo, and ſent them two and two before him in to euery city & place whither he himſelfe would come. Therefore he ſaid vnto them, The harueſt is great, but the labourers are few: pray ye therefore the Lord of the harueſt to ſend foorth labourers into his harueſt, Goe your wayes, behold, I ſend you foorth as lambes among wolues. Beare no wallet, neither ſcrip, nor ſhooes, and ſalute no man by the way. into whatſoeuer houſe yee enter, firſt ſay, Peace be to this houſe, And if the Sonne of peace be

there, your peace shall rest vpon him. if not it shal returne to you againe. And in the same house tarry still, eating and drinking such as they giue: for the labourer is worthy of his reward.

¶ *Simon and Iude Apostles.*

The Collect.

ALmighty God, which hast built thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: grant vs so to be ioyned together in vnity of spirit by their doctrine, that we may be made an holy Temple acceptable vnto thee, thorow Iesus Christ our Lord.

The Epistle. Iude 1.

IVde the seruant of Iesus Christ, the brother of Iames to them which are called and sanctified in God the Father, & preserued in Iesus Christ, mercy vnto you and peace: & loue be multiplied, Beloued, when I gaue al diligence to write vnto you of the common saluation, it was needfull for mee to write vnto you, to exhort you that you should continually labour in the faith, which was once giuen vnto the Saints. For there are certaine vngodly men craftily crept in, of which it was written afore time vnto such iudgement: They turne the grace of our God into wantonnesse, and deny God (which is the onely Lord) and our Lord Iesus Christ. My mind is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord (after that he had deliuered the people out of Egypt) destroyed them which after beleeued not. The Angels also which kept not their first estate, but left their owne habitation, he hath reserued in euerlasting chaines vnder darknesse, vnto the iudgment of the great day. Euen as Sodom and Gomorrha, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set foorth for an ensample, and suffer y paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise Rulers, and speake euill of them that are in authority.

The Gospel. Iohn 15. 17.

THis command I you, that ye loue together. If the world hate you, ye know it hated me before

fore it hated you. If ye were of ỹ world, ỹ world would loue his owne, Howbeit because ye are not of ỹ world, but I haue chosen you out of ỹ world, therefore ỹ world hateth you. Remember ỹ word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you, if they haue kept my saying, they will keepe yours also. But al these things will they doe vnto you for my Names sake, because they haue not knowne him ỹ sent me. If I had not come & spoken vnto them, they should haue had no sinne: but now they haue nothing to cloake their sin withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sin, But now they haue both seene and hated, not only me, but also my Father. But this happeneth that the saying might be fulfilled that is written in their law: They hated me without a cause, But when ỹ Comforter is come whom I will send vnto you from the Father, euen the spirit of trueth which proceedeth of the Father) he shal testifie of me, and ye shall beare witnes also, because ye haue bin with me from the beginning

¶ *On all Saints day. The Collect.*

ALmighty God, which hast knit together thy Elect in one communion and fellowship in the mysticall body of thy Son Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that we may come to those vnspeakeable ioyes, which thou hast prepared for them ỹ vnfainedly loue thee, through Iesus Christ our Lord Amen.

The Epistle, Apoc. 7. 2.

BEhold, I Iohn saw another Angel ascend from the rising of the Sun, which had the seale of the liuing God, and he cryed with a loud voyce to the foure Angels (to whom power was giuẽ, to hurt ỹ earth and the Sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and forty & foure thousand of all the tribes of the children of Israel. Of the tribe of Iuda were sealed twelue thousand. Of the

tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand. Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthalim were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand. Of ỹ tribe of Simeon were sealed twelue thousand. Of the tribe of Leui were sealed twelue thousand. Of ỹ tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand. Of the tribe of Ioseph were sealed twelue thousand. Of the tribe of Beniamin were sealed twelue thousand. After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people and tongues, stood before the Seate, and before the Lamb, clothed with long white garments, and palmes in their hands, and cryed with a loud voyce, saying, Saluation be ascribed to him that sitteth vpon the Seat of our God, and vnto the Lambe. And al the Angels stood in the compasse of the Seat, and of the Elders, and the foure beasts, and fell before the seat on their faces, and worshipped God, saying, Amen, blessing and glory, and wisdome and thankes, and honour and power, and might, be vnto our God for euermore. Amen.

The Gospel. Math. 5. 1.

IEsus seeing the people, went vp into a mountaine and when he was set, his disciples came to him And after that he had opened his mouth, he taught them saying, Blessed are ỹ poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdom of heauen. Blessed are ye when men reuile you, and persecute you, & shall falsely say al maner of euill saying against you for my sake. Reioyce and be glad, for great is your reward in heauen, for so persecuted they the Prophets ẅ were before you.

¶ The

nistration of the Lords Supper, or holy Communion.

SO many as intend to be partakers of the holy Communion, shall signifie their names to the Curate ouernight, or els in the morning before the beginning of Morning prayer, or immediately after.

And if any of those be an open & notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed, the Curate hauing knowledge thereof shall call him, & aduertise him in any wise not to presume to come to the Lords Table, vntil he haue openly declared himselfe to haue truely repented & amended his former naughty life, that the Congregation may thereby be satisfied, which afore were offended, and that hee haue recompensed the parties whom he hath done wrong vnto, or at the least, declare himselfe to be in full purpose so to doe, assoone as he conueniently may

The same order shal the Curate vse with those betwixt whō he perceiueth malice & hatred to reigne not suffering them to be partakers of the Lords Table, vntill he know them to be reconciled: & if one of the parties so at variance, be content to forgiue from the bottome of his heart al that the other hath trespassed against him, & to make amends for that he himselfe hath offended, and the other party will not be perswaded to a godly vnitie but remaine stil in his frowardnes & malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate.

The Table at the Communion time, hauing a faire white linnen cloath vpon it, shall stand in the body of the Church, or in the Chancel, where Morning & Euening prayer be appointed to be said. And the Priest standing at the North side of the Table shall say the Lords prayer, with this Collect following.

THE COMMVNION.

OVr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespasse against vs.

And lead vs not into temptation, but deliuer vs from euill. Amen.

ALmighty God vnto whom all hearts be open, all desires knowne, and from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy holy spirit, that we may perfectly loue thee, and worthily magnifie thy holy Name through Christ our Lord. Amen.

Then shall the preist reherse distinctly al the ten Commandements, and the people kneeling shal after euery commandement, aske God mercy for their transgression of the same, after this sort

Minister.

GOd spake these words, and said, I am ỹ Lord thy God, Thou shalt haue none other Gods but me.

People Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Min. Thou shalt not make to thy selfe any grauen image, nor the likenes of any thing ỹ is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them nor worship them: for I the Lord thy God am a iealous God, and visit the sins of the fathers vpon the children vnto ỹ third & fourth generation of them that hate me, & shew mercy vnto thousand in them that loue me, and keepe my Commandements.

People. Lord haue mercy vpon vs, &c.

Min. Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

People. Lord haue mercy vpon vs, &c.

Minister, Remember that thou keep holy ỹ Sabbath day. Sixe dayes shalt thou labour & do al that thou hast to doe but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt do no maner of worke, thou and thy son, and thy daughter, thy man seruant, and thy maid seruant, thy cattell & the stranger that is within thy gates, For in sixe daies ỹ Lord made heauen & earth the sea and all that in them is, and rested the seuenth day. wherefore the Lord blessed the seuenth day, and hallowed it.

People. Lord haue mercy vpon vs, &c.

Minister. Honour thy father and thy mother that thy

thy dayes may be long in the land which the Lord thy God giueth thee.

People. Lord haue mercy vpon vs.&c.

Minist. Thou shalt doe no murther.

People. Lord haue mercy vpon vs,&c.

Minst. Thou shalt not commit adultery.

People. Lord haue mercy vpon vs,&c.

Minist. Thou shalt not steale.

People. Lord haue mercy vpon vs,&c.

Min. Thou shalt not beare false witnesse against thy neighbour.

People. Lord haue mercy vpon vs,&c.

Min. Thou shalt not couet thy neighbours house thou shalt not couet thy neighbours wife nor, his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

People. Lord haue mercy vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ *Then shal follow the Collect of the day, with one of these two Collects following for the King the Minister standing vp, and saying.*

Let vs pray.

ALmighty God, whose kingdome is euerlasting and power infinite, haue mercy vpon ỳ whole congregation, and so rule the heart of thy chosen seruant *Charles* our King and gouernour, that hee (knowing whose Minister he is) may aboue all things seeke thy honour and glory, and that we his subiects (duly considering, whose authority hee hath) may faithfully serue, honour, & humbly obey him in thee and for thee, according to thy blessed word & ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost, liueth & reigneth euer one God, world without end. Amen.

ALmighty and euerlasting God, we be taught by thy holy word, that the hearts of Kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: we humbly beseech thee, so to dispose and gouerne the heart of *Charles* thy seruant our King and gouernour, that in all his thoughts, words, and workes, hee may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace and

and godlineſſe. Grant this, O mercifull Father, for thy deare Sons ſake Ieſus Chriſt our Lord.

¶ *Immediately after the Collects, the Miniſter ſhall reade the Epiſtle, beginning thus.*

The Epiſtle written in the Chapter of

¶ *And the Epiſtle ended he ſhall ſay the Goſpel, beginning thus.*

The Goſpel written in the Chapter of

¶ *And the Epiſtle and Goſpel being ended ſhal be ſaid the Creed.*

I Beleeue in one God the Father Almighty, Maker of heauen and earth, and of all things viſible and inuiſible, and in one Lord Ieſus Chriſt the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begoteen not made, being of one ſubſtance with ỹ Father: by whom al things were made: who for vs men, and for our ſaluation came downe from heauen, and was incarnate by the holy Ghoſt of the virgin Mary, & was made man, & was crucified alſo for vs vnder Pontius Pilate. He ſuffered and was buried, and the third day hee roſe againe according to the Scriptures, & aſcended into heauen, and ſitteth on the right hand of the Father. And he ſhall come againe with glory to iudge both the quicke and the dead: whoſe kingdome ſhall haue no end. And I beleeue in the holy Ghoſt, the Lord & giuer of life, who proceedeth from the Father and the Son who with the Father and the Son together is worſhipped and glorified, who ſpake by the Prophets. And I beleeue one Catholike and Apoſtolike Church I acknowledge one baptiſme for the remiſſion of ſin. And I looke for the reſurrection of the dead, and the life of the world to come. Amen.

After the Creed if there be no Sermon, ſhall follow one of the Homilies already ſet foorth, or hereafter to be ſet foorth by common authority.

After ſuch Sermon Homily, or exhortation the Curate ſhal declare vnto the people, whether there bee any holy dayes or faſting dayes the weeke following, and earneſtly exhort them to remember the poore, ſaying, one or more of theſe ſentences following, as he thinketh moſt conuenient by his diſcretion.

Let

Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. *Matth.* 5.

Lay not vp for your selues treasure vpon the earth (where the rust and the moth doth corrupt: and where theeues breake thorow and steale, but lay vp for your selues treasures in heauen, where neither rust nor moth doth corrupt, and where theeues doe not breake thorow and steale. *Matth.* 6.

What soeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets. *Matth.* 7.

Not euery one that saith vnto me, Lord, shall enter into the kingdome of heauen, but he that doth the will of my Father which is in heauen. *Matth.* 7

Zache stood forth & said vnto the Lord, Behold, Lord the halfe of my goods I giue to the poore, & if I haue done any wrong to any man, I restore fore-fold. Luke 19.

who goeth a warfare at any time of his owne cost: who planteth a vineyard, and eateth not of the fruit thereof: or who feedeth a flocke, and eateth not of the milke of the flocke: 1 *Cor.* 9.

If we haue sowen vnto you spirituall things, is it a great matter if we shall reape your worldly things 1. *Cor.* 9.

Doe ye not know that they which minister about holy things, liue of the sacrifice: and they which wait of ỳ Altar are partakers with the Altar: Euen so hath the Lord also ordained, that they ỳ preach the Gospel, should liue of the Gospell 1 *Cor.* 9.

He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let euery man doe according as he is disposed in his heart, not grudging, or of necessity: for God loueth a chearefull giuer. 2 *Cor.* 9.

Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceiued God is not mocked, for what soeuer a man sow eth, that shall he reape. *Gal.* 6.

while we haue time, let vs doe good vnto all men and especiall vnto them that are of the houshold of faith. *Gal.* 6.

Godlines is great riches, if a man be content with

that

that he hath: for we brought nothing into this world neither may we cary any thing our. 1. *Tim.* 6

Charge them that are rich in this world that they be ready to giue, and glad to distribute, laying vp in store for themselues, a good foundation against the time to come, that they may attaine eternall life. 1. *Tim.* 6.

God is not vnrighteous, that he will forget your works & labor that proceedeth of loue, which loue ye haue shewed for his Names sake, which haue ministred vnto the Saints; and yet doe minister. *Heb.* 6.

To doe good and to distribute forget not, for with such sacrifices God is pleased. *Heb.* 13.

Who so hath this worlds good, & seeth his brother haue need, & shutteth vp his compassion from him, how dwelleth the loue of God in him? 1. *Iohn* 3.

Giue almes of thy goods and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee. *Tob.* 4.

Be mercifull after thy power: if thou hast much, giue plenteously, if ẏ hast little, doe thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessity. *Tob.* 4.

He that hath pity vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payed him againe. *Pro.* 19.

Blessed be the man that prouideth for the sick and needy: the Lord shall deliuer him in the time of trouble. *Psal.* 4.

¶ *Then shal the Churchwardens, or some other by thē appointed gather the deuotion of the people and put the same into the poore mans boxe, and vpon the offering dayes appointed, euery man & woman shal payto the Curate, the due & accustomed offerings. After which done the Minister shall say.*

¶ Let vs pray for the whole state of Christs Church militant here on earth.

¶ *If there be no almes giuen to the poore, then shal the words* (of accepting our almes) *beleft out vnsaid*

ALmighty and euerlasting God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: we humbly beseech thee most mercifully (*to accept*

our

our almes, and) to receiue these our prayers which we offer vnto thy diuine Maiesty, beseeching thee to inspire continually the vniuersall Church with the spirit of truth, vnity, and concord: and grant that all they that doe confesse thy holy Name, may agree in the truth of thy holy Word, and liue in vnity and godly loue. We beseech thee also to saue and defend all christian Kings, Princes, and gouernors and especially thy seruant *Charles* our King that vnder him we may be godly and quietly gouerned: and grant vnto his whole counsell, & to all that be put in authority vnder him, ỳ they may truly & indifferently minister iustice, to ỳ punishment of wickednesse & vice, and to ỳ maintenance of Gods true religion & vertue, Giue grace (O heauenly Father) to all Bishops, Pastours and Curates, that they may both by their life & doctrine set forth thy true and liuely Word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and especially to his Congregation here present, that with meek heart & due reuerence they may heare and receiue thy holy word, truly seruing thee in holines & righteousnes al ỳ dayes of their life. And we most humbly beseech thee of thy goodnes, O Lord, to comfort and succour al them ẅ in this transitory life be in trouble, sorrow, need, sicknes or any other aduersity: Grant this, O Father, for Iesus Christs sake, our only Mediator & Aduocate.

¶ *Then shal follow this Exhortation at certaine times, when the Curate shal see the people negligent to come to the holy Communion.*

WE be come together at this time (dearely beloued brethren) to feed at the Lords Supper, vnto the ẅ in Gods behalfe, I bid you al that be here present, & beseech you for ỳ Lord Iesus Christs sake that ye wil not refuse to come thereto, being so louingly called and bidden o God himselfe. Ye know how grieuous and vnkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of prouision, so that there lacketh nothing, but the guests to sit down, and yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case would not bee moued? Who would not thinke a great iniury and

wrong

wrong done vnto him? Wherefore, moſt dearely beloued in Chriſt, take yee, good heede, leſt you with drawing of your ſelues from this holy ſupper, prouoke Gods indignation againſt you. It is an euil matter for a man to ſay, I wil not communicate, becauſe I am otherwiſe letted with worldly buſines: But ſuch excuſes be not ſo eaſily accepted & allowed before God, If any may ſay, I am a grieuous ſinner & therefore am afraid to come: Wherefore then do you not repent & amend? When God calleth you, be you not aſhamed to ſay, you will not come When you ſhould returne to God, will you excuſe your ſelfe, & ſay, That ye are not ready? Conſider earneſtly with your ſelues, how little ſuch fained excuſes ſhall auaile before God, They ỹ refuſed ỹ feaſt in the Goſpel, becauſe they had bought a farme, or would try their yokes of oxen, or becauſe they were married, were not ſo excuſed, but counted vnworthy of the heauenly Feaſt. I for my part am here preſent, and according to mine Office, I bid you in the Name of God I call you in Chriſts behalfe, I exhort you as you loue your owne ſaluation ỹ ye wil be partakers of this holy Communion. And as ỹ Son of God did vouchſafe to yeeld vp his ſoule by death vpon the Croſſe for your ſaluation: euen ſo it is your duty to receiue ỹ communion together in remẽbrance of his death, as he himſelfe commanded. now if you wil in no wiſe thus do, conſider wt your ſelues how great iniury you do vnto God, & how ſore puniſhment hangeth ouer your heads for ỹ ſame. And, whereas, ye offend God ſo ſore in refuſing this holy banquet I admoniſh, exhort, and beſeech you ỹ vnto this vnkindnes ye will not adde any more: which thing ye ſhal do, if ye ſtand by as gazers & lookers on thẽ ỹ do communicate, & be not partakers of ỹ ſame your ſelues. For what can this be accounted elſe then a further contempt, & vnkindnes vnto God? Truly it is a great vnthankfulnes to ſay nay, whẽ ye be called: but ỹ fault is much greater, when men ſtand by, & yet will neither eate, not drink this holy communion with others, I pray you, what can this be elſe, but euen to haue ỹ miſteries of Chriſt in deriſion? it is ſaid vnto all, Take ye & eate, take & drinke ye all of this, doe this in remembrance of me. With what face

face then, or w̄ what countenance, shal ye heare these words? what wil this be else, but a neglecting a despising & mocking of ẏ Testament of Christ? wherfore rather them ye should so do, depart you hence and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues from whom you depart. Yee depart from the Lords Table, ye depart from your brethren, and from the banquet of most heauenly food. These things if ye earnestly consider, you shall by Gods grace returne to a better minde: for the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

¶ *And some times shalbe said this also at the discretion of the Curate.*

DEarely beloued, forasmuch as our duty is to rēder to Almighty God our heauēly father most hearty thanks for that he hath gineu his Son our Sauiour Iesus Christ, not only to die for vs, but also to be our spirituall food & sustenance, as it is declared vnto vs, as well by Gods word, as by ẏ holy Sacraments of his blessed body & blood, the which being so comfortable a thing to thē which receiue it worthily, and so dangerous to them that wil presume to receiue it vnworthily My duty is to exhort you to consider the dignity of the holy mystery, & ẏ great peril of ẏ vnworthy receiuing therof, & to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly Feast, so that in no wise you come, but in ẏ marriage garment required of God in holy Scripture, and so come & be receiued as worthy pertakers of such an heauenly Table, The way & meanes thereto is First to examine your liues & connersation, by ẏ rule of Gods commandements, & wherein so euer ye shall perceiue your selues to haue offended, either by wil word, or deed, there bewaile your owne sinfull liues & confesse your selues to Almighty God, w̄ ful purpose of amendment of life. And if you shal perceiue your offences to be such, as be not onely against God, but also against your neighbours, then ye shall reconcile your selues vnto them, ready to make restitution & satisfaction according to ẏ vttermost of your powers, for all iniuries & wrongs done by you

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to any other, and likewise being ready to forgiue o-ther that haue offended you, as you would haue for-giuenes of your offences at Gods hād. For otherwise the receiuing of ỹ holy Communion doth nothing else but increase your damnation. And because it is requisite ỹ no man should come to ỹ holy Communion, but with a full trust in Gods mercy, and with a quiet conscience: therfore if there be any of you which by ỹ meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsel: then let him come to me, or some other discreet and learned minister of Gods word, & open his grief, that he may receiue such ghostly counsel, aduice & comfort as his conscience may be relieued, & that by the ministery of Gods word he may receiue comfort, & the benefit of absolution, to the quieting of his conscience, and the auoiding of al scruple & doubtfulnes.

¶ *Then shall the Priest say this exhortation*

DEarely beloued in the Lord, ye ỹ mind to come to the holy Communion of the body & blood of our Sauiour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth al persons diligently to try & examine themselues, before they presume to eat of that bread, and drinke of that cup. For as the benefit is great, if with a true penitent heart and liuely faith, we receiue that holy Sacrament. (for then we spiritually eat the flesh of Christ, and drink his blood: then we dwell in Christ and Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily for then we be guilty of the Body and blood of Christ our Sauiour, wee eat and drinke our owne damnation, not considering the Lords body, we kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kinds of death. Therefore if any of you, be a blasphemer of God, and hinderer or slanderer of his Word, an adulterer, or be in malice, or enuie or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues

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brethren, that you be not iudged of the Lord. Repent you truely for your sins past, haue a liuely and stedfast faith in Christ our Sauiour. Amend your liues, and be in perfect charity w all men, so shal ye be meet partakers of those holy mysteries. And aboue all things ye must giue most humble and hearty thankes to God the Father, the Son and the holy Ghost for the redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himselfe, euen to the death vpon the Crosse for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to ỹ end that we should alway remember the exceeding great loue of our Master, and onely Sauiour Iesus Christ thus dying for vs, and ỹ innumerable benefits, which by his precious blood-shedding he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endelesse comfort. To him therefore with the Father and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholly to his holy will and pleasure and studying to serue him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ *Then shal the Priest say to them that come to receiue thy holy communion.*

YOu that do truely and earnestly repent you of your sins, and be in loue and charity with your neighbours, & intend to lead a new life, following the Commandements of God, and walking from henceforth in his holy wayes: draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekly kneeling vpon your knees.

¶ *Then shal this general confession be made in the name Of al those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, al kneeling humbly vpon their knees.*

ALmighty God, Father of our Lord Iesus Christ maker of al things, Iudge of al men, we know

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ledge and bewaile our manifold sins and wickednes which we from time to time most grieuously haue committed, by thought word and deed, against thy diuine Maiesty: prouoking most iustly thy wrath and indignation against vs: we doe earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grieuous vnto vs, the burden of them is intolerable, Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Son our Lord Iesus Christs sake, forgiue vs all that is past, and grant that we may euer hereafter serue and please thee in newnes of life, to the honour and glory of thy Name, through Iesus Christ, &c.

¶ *Then shal the Priest or the Bishop being present stand vp, & turning himselfe to the people say thus.*

ALmighty God our heauenly Father, who of his great mercy hath promised forgiuenes of sinne to all them, which with hearty repentance and true faith turne vnto him, haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in al goodnes, & bring you to euerlasting life, through Iesus Christ our Lord. Amen.

¶ *Then shal the Priest also say.*

Heare what comfortable words our Sauiour Christ saith to all that truely turne to him: Come vnto me all that trauel, & be heauy laden, & I wil refresh you. So God loued the world, that he gaue his onely begotten Son, To the end that all that beleeue in him, should not perish, but haue life euerlasting.

Heare also what Saint Paul saith: This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners,

Heare also what S. Iohn saith: If any man sin, we haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sins.

¶ *After which, the Priest shall proceed saying,*

Lift vp your hearts.

Answer. We lift them vp vnto the Lord.

Priest. Let vs giue thankes vnto our Lord God.

Answer. It is meet and right so to doe.

Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, giue thankes vnto thee, O Lord, holy Father, Almighty, euerlasting God.

¶ Here

¶ *Here shall follow the proper Preface, according to the time, if there be any especially appointed, or else immediately shall follow,* Therefore with Angels, &c.

¶ Proper Prefaces.

¶ *Vpon Christmas day, and seuen dayes after.*

BEcause thou diddest giue Iesus Christ thine only Son to be borne as this day for vs, who by ỹ operation of the holy Ghost, was made very man of the substance of the virgin Mary his mother, & that without spot of sin, to make vs cleane from all sin Therefore with Angels, &c.

¶ *Vpon Easter day, and seuen dayes after.*

BVt chiefely are we bound to praise thee for the glorious resurrection of thy Sonne Iesus Christ our Lord: for hee is the very Paschall Lamb which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored to vs euerlasting life. Therefore with Angels, &c.

¶ *Vpon Ascension day and seuen dayes after.*

THrough thy most dearly beloued son Iesus Christ our Lord, who after his most glorious resurrection manifestly appeared to al his Apostles, & in their sight ascended vp into heauen to prepare a place for vs, that where he is, thither might we also ascend, & reign with him in glory. Therfore with Angels, &c

¶ *Vpon Whitsunday, and sixe dayes after.*

THrough Iesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sound, as it had bin a mighty wind, in the likenes of fiery tongues lighting vpon the Apostles, to teach them, and to lead them to all trueth, giuing them both the gifts of diuers languages, and also boldnesse with feruent zeale, constantly to preach the Gospel vnto all nations, wherby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ, Therefore with Angels, &c.

¶ *Vpon the feast of Trinity only.*

IT is very meet, right, and our bounden duty that we should at al times, & in al places giue thanks

vnto

vnto thee, O Lord, Almighty and euerlasting God, which art one God, one Lord, not oneonely person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same we beleeue of the Son & of the holy Ghost, without any difference or inequality. Therfore with Angels, &c

¶ *After which Prefaces shall follow immediately,*

THerefore with Angels, & Archangels, & with al the company of heauen, we laud & magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy Lord God of hosts, heauen and earth are full of thy glory. Glory be to thee, O Lord most High.

¶ *Then shal the Priest kneeling downe at Gods board, say in the name of al them that shall receiue the Communion, this prayer following.*

WE doe not presume to come to this thy table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifold & great mercies. We be not worthy so much as to gather vp ỳ crũbes vnder thy Table: but thou art ỳ same Lord: whose property is alwaies to haue mercy: Grant vs therefore, gracious Lord, so to eat ỳ flesh of thy deare Son Iesus Christ, & to drink his blood, that our sinfull bodies may be made cleane by his body, & our soule washed through his most precious blood, and that we may euermore dwel in him, & he in vs. Amen.

¶ *Thẽ the Priest (standing vp) shal say as followeth*

ALmighty God our heauenly Father, which of thy tender mercy diddest giue thine only Son Iesus Christ, to suffer death vpon the crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, & sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command vs to contime a perpetuall memory of that his precious death, vntill his comming againe: heare vs, O merciful Father, wee beseech thee, and grant, that we receiuing these thy creatures of bread and wine, according to thy Son our Sauiour Iesus Christs holy institution, in remembrance of his death & passion, may be partakers of his most blessed body and blood, who in the same night that hee was betrayed, tooke bread, and when he had giuen thankes,

thanks he brake it, and gaue it to his disciples, saying, Take, eate, this is my body which is giuen for you: do this in remembrance of me. Likewise after supper hee tooke the cup, and when hee had giuen thankes, he gaue it to them, saying, Drinke ye all of this, for this is my blood of the New Testament, which is shed for you, and for many, for the remission of sinnes: doe this as often as yee shall drinke it in remembrance of mee.

¶ *The shal the Priest first receiue the Communion in both kindes himselfe, & next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, & after to the people in their hands, kneeling. And when he deliuereth the bread, he shall say.*

The body of our Lord Iesus Christ, which was giuen for thee, preserue thy body and soule into euerlasting life: and take and eate this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thankesgiuing.

¶ *And the Minister that deliuereth the cup shal say.*

The blood of our Lord Iesus Christ, which was shed for thee, preserue thy body & soule into euerlasting life: and drinke this in remembrance that Christs blood was shed for thee, and be thankefull.

¶ *Then shal the Priest say the Lords prayer, the people repeating after him euery petition. After, shal be said as followeth.*

O Lord and heauenly Father, wee thy humble seruants, entirely desire thy Fatherly goodnes, mercifully to accept this our sacrifice of praise and thankesgiuing, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Iesus Christ, and thorow faith in his blood, we, and all thy whole Church may obtaine remission of our sinnes, and all other benefits of his passion. And here wee offer and present vnto thee, O Lord, our selues, our soules and bodies, to bee a reasonable, holy, and liuely sacrifice vnto thee: humbly beseeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifoldsins, to offer vnto thee any sacrifices yet we beseech thee to accept this our

bounden duetie & ſeruice, not weighing our merits but pardoning our offences, through Ieſus Chriſt our Lord, by whom, and with whom in ỹ vnitie of the holy Ghoſt, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or thus.

ALmighty & euerliuing God, we moſt heartily thanke thee, for that thou doeſt vouchſafe to feed vs, which haue duly receiued theſe holy myſteries, with the ſpirituall food of ỹ moſt precious body and blood of thy Son our Sauiour Ieſus Chriſt and doeſt aſſure vs therby of thy fauour and goodneſſe toward vs, and that wee be very members incorporate in thy myſtical body, which is the bleſſed company of all faithfull people, and bee alſo heires through hope of thy euerlaſting kingdome, by the merits of the moſt precious death & paſsion of thy deare Sonne: Wee now moſt humbly beſeech thee, O heauenly Father, ſo to aſsiſt vs with thy grace, that we may continue in that holy fellowſhip, and doe all ſuch good workes as thou haſt prepared for vs to walke in, through Ieſus Chriſt our Lord, to whom with thee and the holy Ghoſt, be all honour and glory, world without end. Amen.

¶ *Then ſhall be ſaid or ſung.*

GLory bee to God on high, and in earth peace, good will towards men. We praiſe thee, wee bleſſe thee, wee worſhip thee, wee glorifie thee, wee giue thankes to thee, for thy great glory, O Lord God heauenly King, God the Father Almighty, O Lord, the only begotten Sonne Ieſus Chriſt, O Lord God, Lambe of God, Son of the Father, that takeſt away the ſinnes of the world, haue mercy vpon vs, Thou that takeſt away the ſinnes of the world, haue mercy vpon vs. Thou that takeſt away the ſinnes of the world, receiue our prayer. Thou that ſitteſt at the right hand of God the Father, haue mercy vpon vs. For thou only art holy, thou only art the Lord, thou onely, O Chriſt, with the holy Ghoſt, art moſt high in the glory of God the Father. Amen.

Then ſhall the Prieſt or Biſhop, if he be preſent, let them depart with this bleſſing.

THe peace of God which paſſeth all vnderſtanding, keep your hearts and minds in the knowledge

ledge and loue of God, and of his Son Iesus Christ our Lord, and the blessing of God Almightie, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

¶ *Collects to be said after the Offertory when there is no Communion, euery such day one. And the same may be said also as often as occasion shal serue, after the Collects either of Morning and Euening Prayer, Communion, or Letany, by the discretion of the Minister.*

ASsist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants, toward the attainement of euerlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

ALmighty Lord and euerlasting God, vouchsafe we beseech thee, to direct sanctifie and gouerne both our hearts and bodies in the wayes of thy Lawes, and in the works of thy Commandements, that through thy most mighty protection, both here and euer, wee may be preserued in body and soule, through our Lord and Sauiour Iesus Christ. Amen.

GRant, wee beseech thee, Almightie God, that the words which we haue heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring foorth in vs the fruit of good liuing, to the honour and praise of thy Name, through Iesus Christ our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy most gracious fauour, and further vs with thy continuall helpe, that in all our workes begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtaine euerlasting life, through Iesus Christ our Lord. Amen.

ALmighty God, ỹ fountaine of al wisdome, which knowest our necessities before we aske and our ignorance in asking: we beseech thee to haue compassion vpon our infirmities, & those things, which for our vnworthinesse we dare not, & for our blind

neſſe wee cannot aſke, vouchſafe to giue vs for the worthines of thy Son Ieſus Chriſt our Lord. Amen.

ALmighty God, which haſt promiſed to heare the petitions of them that aſke in thy Sonne Name, wee beſeech thee mercifully to encline thine eares to vs, that haue made now our prayers and ſupplications vnto thee, and grant that thoſe things which we haue faithfully aſked according to thy will, may effectually bee obtained to the releiſe of our neceſſitie, and to the ſetting foorth of thy glory, through Ieſus Chriſt our Lord. Amen.

¶ *Vpon the holy daies (if there be no Communion) ſhalbe ſaid all that is appointed at the Communion, vntil the end of Homily, concluding with the generall prayer (for the whole eſtate of Chriſts Church militant here in earth) & one or more of theſe collects before rehearſed, as occaſion ſhall ſerue.*

And there ſhalbe no celebration of the Lords Supper, except there be a good number to Communicate with the Prieſt, according to his diſcretion.

And if there be not aboue twenty perſons in the pariſh of diſcretion to receiue the communion, yet there ſhalbe no Communion, except foure or three at the leaſt Communicate with the Prieſt.

And in Cathedral or Collegiate Churches, where be many Prieſts and Deacons, they ſhall all receiue the Communion with the miniſter, euery Sunday at the leaſt, except they haue a reaſonable cauſe to the contrary.

And to take away the ſuperſtition which any perſon hath or might haue in the bread and wine, it ſhall ſuffice that the bread be ſuch as is vſuall to be eaten at the Table with other meats, but the beſt & the pureſt wheat bread that conueniently may be gotten. And if any of the Bread and wine remaine, the Curat ſhal haue it to his owne vſe

The bread and wine for the Communion ſhalbe prouided by the Curate and Church-wardens, at the charges of the pariſh, and the Pariſh ſhalbe diſcharged of ſuch ſummes of money, or rather duties, which hitherto they haue payed for the ſame by order of houſes euery Sunday.

And note that euery pariſhioner ſhal Communicate

at the leaſt three times in the yere of which Eaſter to be one, & ſhal receiue the Sacraments & other Rites according to the order in this booke appointed. And yerely at Eaſter euery Pariſhioner ſhall reckon with his Parſon, vicar, or Curate, or his or their Deputy, or Deputies, & pay to them or him al Eccleſiaſtical duties, accuſtomably due then, & at that time to be paid.

¶ The Adminiſtration of Baptiſme to be vſed in the Church.

IT appeareth by ancient writers that the Sacrament of Baptiſme in the old time was not commonly miniſtred, but at two times in the yere At Eaſter & whitſuntide. At which time it was openly miniſtred in ỹ preſence of al the congregation which euſtom now being growẽ out of vſe (although it cannot for many conſiderations be wel reſtored again) it is thought good to follow the ſame, as nere as conueniẽt may be. Wherefore the people are tobe admoniſhed that it is moſt cõuenient ỹ baptiſme ſhould not be miniſtred but vpon Sundaies, and other holy daies, when the moſt nũber of people may come together, as well for that the congregation there preſent may teſtifie ỹ receiuing of them that be newly baptized into ỹ nũber of Chriſts Church, as alſo becauſe in ỹ baptiſme of infants, euery man preſent may be put in remembrance of his owne profeſſion made to God in his baptiſme. For which cauſe alſo it is expedient that baptiſme be miniſtred in the Engliſh tongue: Neuertheleſſ (if neceſſity ſo require) children may at al times be baptized at home. When there are children to be baptized vpon ỹ Sunday or holy day, ỹ Parẽts ſhal giue knowledge ouer night, or in ỹ morning afore ỹ beginning of morning prayer, to the curate. And then ỹ Godfathers, Godmothers, & people wt ỹ childẽ muſt be ready at ỹ font, either immediatly after ỹ laſt leſſõ at morning prayer, or elſe immediatly after ỹ laſt leſſon at euening prayer, as ỹ Curate by his diſcretion ſhal appoint. And thẽ ſtanding there ỹ prieſt ſhal aſk whether ỹ children be baptized or no. If they ãſwer, not then ſhal ỹ Prieſt ſay thus

DEarely beloued, forasmuch as all men be conceiued and borne in sinne, and that our Sauiour Christ saith, None can enter into the kingdom of God, except hee bee regenerate and borne anew of water and the holy Ghost, I beseech you to call vpon God the Father, through our Lord Iesus Christ, that of his bounteous mercy he will grant to these children that thing, which by nature they cannot haue, that they may be baptized with water and the holy Ghost, and receiued into Christs holy Church, and be made liuely members of the same.

¶ *Then shall the Priest say.*

¶ Let vs pray.

ALmighty and euerlasting God, which of thy great mercy didst saue Noe and his family in the Arke from perishing by water, and also didst safely lead the children of Israel thy people thorow the Red Sea, figuring thereby thy holy Baptisme, and by the Baptisme of thy welbe loued Sonne Iesus Christ, didst sanctifie the flood Iordan, and all other waters, to the mysticall washing away of sinne we beseech thee for thine infinit mercies, that thou wilt mercifully looke vpon these children sanctifie them, and wash them with the holy Ghost, that they being deliuered from thy wrath, may be receiued into the Arke of Christs Church, and being stedfast in faith, ioyfull through hope, & rooted in charity, may so passe the waues of this trouble some world, that finally they may come to the land of euerlasting life, there to reigne with thee world without end, through Iesus Christ our Lord, Amen.

ALmighty and immortall God, the aide of all that need, the helper of all that flee vnto thee for succour, the life of them that beleue, and the resurrection of the dead: wee call vpon thee for these Infants, that they comming to thy holy baptisme, may receiue remission of their sinnes by spirituall regeneration: receiue them (O Lord) as thou hast promised by thy welbeloued sonne, saying, Aske, and ye shall haue: seeke, and ye shall find knocke, and it shall be opened vnto you, So giue

now

now to vs that aske: let vs that seeke, finde: open the gate vnto vs that knocke: that these Infants may enioy the euerlasting benediction of thy heauenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

¶ *Then shall the Priest say.*

Heare the words of the Gospel written by Saint Marke in the tenth Chapter.

AT a certaine time they brought children vnto Christ that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God, Verely I say vnto you, Whosoeuer doeth not receiue the kingdome of God as a little childe, hee shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them and blessed them.

¶ *After the Gospel is read, the Minister shall make this briefe exhortation vpon the words of the Gospel.*

FRiends, you heare in this Gospel the words of our Sauiour Christ, that he commaned the children to be brought vnto him, how hee blamed those that would haue kept them from him, how he exhorted all men to follow their innocency. You perceiue how by his outward gesture and deed. he declared his good will toward them, for he imbraced them in his armes, he laid his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleeue that hee will likewise. fauourably receiue these present infants, that he wil embrace them with the armes of his mercy, that he will giue vnto them the blessing of eternall life, and make them partakers of his euerlasting kingdom. Wherefore We being thus perswaded of the good will of our heauenly Father toward these infants declared by his Son Iesus Christ, and nothing doubting but that hee fauourably alloweth this charitable worke of ours in bringing these children to his holy Baptisme let vs faithfully and deuoutly giue thankes vnto him, and say,

ALmighty and euerlasting God, heauenly Father, we giue thee humble thanks sot that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee, increase this knowledge, and confirme this faith in vs euermore, giue thy holy Spirit to these infants that they may be borne againe, and be made heires of euerlasting saluation, through our Lord Iesus Christ, who liueth and reigneth with thee, and the holy Spirit, now and for euer, Amen.

¶ *Then the Priest shall speake vnto the Godfathers and Godmothers on this wise.*

WEl beloued friends, ye haue brought these children here to be baptized, ye haue prayed that our Lord Iesus Christ would vouchsafe to receiue them, to lay his hands vpon them, to blesse them, to release them of their sinnes, to giue them the kingdome of heauen, and euerlasting life. Ye haue heard also that our Lord Iesus Christ hath promised in his Gospel, to graunt all these things that ye haue prayed for: which promise hee for his part will most surely keepe and performe. Wherefore after this promise made by Christ, these Infants must also faithfully for their part promise by you that bee their suerties, that they will forsake the deuill and all his workes, and constantly beleeue Gods holy word, and obediently keepe his Commandements.

¶ *Then shall the Priest demand of the Godfathers & Godmothers, these questions following*

DOest thou forsake the deuill and all his works the vaine pomp and glory of the world, with all couetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answere.

I forsake them all.

Minister.

Doest thou beleeue in God the Father Almighty, Maker of heauen and earth? and in Iesus Christ his only begotten Son our Lord? and that he was conceiued by the holy Ghost, borne of the virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell and also did rise againe the third day, that he ascended

ded into heauen, and sitteth at the right hand of God the Father Almighty, and from thence shall come againe at the end of the world to iudge the quicke and the dead: and doest thou beleeue in the holy Ghost, the holy Catholike Church, the communion of Saints, the remission of sinnes, the resurrection of the flesh, and euerlasting life after death?

Answere. All this I stedfastly beleeue.

Minister. Wilt thou be baptized in this faith?

Answere. That is my desire.

¶ *Then shall the Priest say.*

OMercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised vp in them, Amen.

Grant that all carnall affections may die in them, and that all things belonging to the Spirit, may liue and grow in them, Amen.

Grant that they may haue power and strength to haue victory, and to triumph against the deuill, the world, and the flesh, Amen.

Grant that whosoeuer is here dedicated vnto thee by our Office and Ministery, may also bee endued with heauenly vertues, and euerlastingly rewarded through thy mercy, O blessed Lord God, who doest liue and gouerne all things, world without end. Amen.

ALmighty euerliuing God, whose most dearely beloued Sonne Iesus Christ, for the forgiuenesse of our sinnes, did shed out of his most precious side, both water and blood, and gaue commandement to his Disciples, that they should goe teach all nations, and baptize them, In the Name of the Father, the Sonne, and of the holy Ghost: Regard, we beseech thee, the supplications of thy congregation, and grant that all thy seruants which shalbe baptized in this water, may receiue the fulnesse of thy grace, and euer remaine in the number of thy faithfull and elect children, through Iesus Christ our Lord. Amen.

¶ *Then shall the Priest take the child in his hands and aske the name: & naming the child shall dip it in the water, so it be discretly and warily done saying,*

NI baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ *And if the child be weake, it shal suffice to powre water vpon it, saying the forsaid words*

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then shall the Priest make a Crosse vpon the childs fore head, saying.*

WEe receiue this child into the Congregation of Christs flocke, & doe signe him with the signe of the Crosse, in token that hereafter hee shall not be ashamed to confesse that faith of Christ crucified. and manfully to fight vnder his banner, against sinne, the world, and the deuill, and to continue Christs faithfull Souldier and seruant vnto his liues end. Amen.

¶ *Then shall the Priest say.*

SEeing now, dearely beloued brethren, that these children be regenerate, & grafted into the body of Christs congregation, let vs giue thanks vnto God for these benefits, and with one accord make our prayers vnto Almightie God, ỳ they may lead the rest of their life according to this beginning.

¶ *Then shall be said.*

Our Father which art in heauen, &c.

Then shall the Priest say.

WE yeeld thee heartie thanks most mercifull Father, that it hath pleased thee to regenerate this Infant with thy holy Spirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation. And humbly wee beseech thee to grant, that he being dead vnto sin, and liuing vnto righteousnes, and being buried with Christ in his death, may crucifie the old man, and vtterly abolish the whole body of sinne, that as hee is made partaker of the death of thy Sonne, so hee may bee partaker of his resurrection: so that finally, with the residue of thy holy Congregation, he may be inheritor of thine euerlasting kingdome, through Christ our Lord. Amen.

¶ *At the last end, the Priest calling the Godfathers and God mothers together, shall say this Exhortation following.*

Forasmuch

FOrasmuch as these children haue promised by you to forsake the deuill and all his works, to beleeue in God, and to serue him, you must remember, that it is your parts and duties, to see that these infants be taught, so soone as they shall be able to learne, what a solemne vow, promise, and profession they haue made by you. And that they may know these things the better, you shall call vpon them to heare Sermons, and chiefly you shall prouide that they may learne the Creed, the Lords Prayer, and the ten Commandements in English tongue, and all other things which a Christian man ought to know and beleeue to his soules health, and that these children may be vertuously brought vp to lead a godly and a Christian life, remembring alwayes, that Baptisme doeth represent vnto vs our profession, which is to follow the example of our Sauiour Christ, and to be made like vnto him, that as he died and rose againe for vs, so should we that are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlinesse of liuing.

¶ *The Minister shal command that the childrē be brought to the Bishop to be cōfirmed of him so soon as they can say in their mother tongue, the Articles of the faith, the Lords prayer and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.*

¶ Of them that are to be baptized in priuate houses in the time of necessity, by the Minister of the Parish, or any other lawfull Minister that can be procured.

THe *Pastors and Curats shall often admonish the people, that they deferre not the Baptisme of infants any longer then the Sunday or other holy day next after the child be borne, vnlesse vpon a great and reasonable cause declared to the Curate, and by him approued.*

¶ *And*

And also they shal warne them, that without great cause and necessity, they procure not their children to be baptized at home in their houses. And when great need shall compell them so to do, then Baptisme shalbe administred in this fashion.

First, let the lawfull Minister and them that be present, call vpon God for his grace, and say the Lords prayer, if time wil suffer. And then the child being named by some one that is present, the said lawfull Minister shall dip it in water, or powre water vpon it, saying these words.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy ghost. Amen.

And let them not doubt, but that the child so baptized is lawfully & sufficiently baptized, & ought not to be baptized againe. But yet neuertheles, if the child which is after this sort baptized, doe afterward liue it is expedient that it be brought vnto the Church to the intent that if the priest or minister of the same parish did himselfe baptize that child the Congregation may be certified of the true forme of Baptisme by him priuatly before vsed. Or if the child were baptized by any other lawful Minister, that then the Minister of the Parish, where the child was borne or christened, shal examine & try whether the child be lawfully baptized or no. In which case, if those that bring any childe to the Church, doe answere, that ỹ same childe is already baptized, thē shall the Minister examine them further, saying.

By whom was the Child baptized?

who was present when the Child was baptized.

And because some things essentiall to this Sacrament may happen to bee omitted through feare or haste, in such time of extremity: therefore I demand further of you,

with what matter was the Child baptized?

with what wordes was the Child baptized?

whether thinke you the Child to be lawfully and perfectly baptized?

And if the Minister shal find by the answeres of such as bring the child, that all things were done as they ought to be, then shal not he christen the child

againe, but shall receiue him as one of the flocke of the true Christian people, saying thus.

I certifie you, that in this case all is well done, and according to due order, concerning the baptizing of this child, which being borne in orginall sinne, and in the wrath of God, is now by the lauer of Regeneration in Baptisme, receiued into the number of the children of God, and heires of euerlasting life. For our Lord Iesus Christ doth not deny his grace and mercy to such infants, but most louingly doeth call them vnto him, as the holy Gospel doth witnesse to our comfort on this wise.

AT a certaine time they brought children vnto Christ, that he should touch them, and his disciples rebuked those that brought them. But when Iesus saw it, he was displeased, and said vnto them, Suffer little children to come vnto me, and forbid them not, for to such belongeth the kingdome of God. Verely I say vnto you, whosoeuer doeth not receiue the kingdome of God as a little child, hee shall not enter therein. And when hee had taken them vp in his armes, he put his hands vpon them, and blessed them.

¶ *After the Gospel is read, the Minister shal make this exhortation vpon the word of the Gospel.*

FRiends, you heare in this Gospel the wordes of our Sauiour Christ, that he commaunded the children to be brought vnto him, how hee blamed those that would haue kept them from him, how he exhorted all men to follow their innocency. Yeperceiue how by his outward gesture and deede he declared his good will toward them: for he embraced them in his armes, he layd his hands vpon them, and blessed them. Doubt ye not therefore, but earnestly beleeue, that he hath likewise fauourably receiued this present infant, that hee hath embraced him with the armes of his mercy, that he hath giuen vnto him the blessing of eternal life, and made him partaker of his euerlasting kingdome. Wherefore wee being thus perswaded of the good will of our heauenly Father declared by his Sonne Iesus Christ toward this infant, let vs faithfully and deuoutly giue thankes vnto him, and say the prayer which the Lord himselfe taught, and in declaration of

one

our faith, let vs recite the Articles contained in our Creed.

Heere the Minister with the Godfathers and Godmothers shall say,

Our Father which art in heauen, &c.

¶ *Then shal the Priest demand the name of the child, which being by the Godfathers & Godmothers pronounced, the Minister shall say.*

Doest thou in the name of this child forsake the deuil and all his works, the vaine pompe and glory of the world, with all the coueteous desires of the same, the carnall desires of the flesh, and not to follow and be led by them.

Answere. I forsake them all.

Mi. Doest thou in the name of this child professe this faith, to beleeue in God the Father Almighty Maker of heauen and earth? And in Iesus Christ his only begotten Son our Lord? And that he was conceiued by the holy Ghost, borne of the virgin Mary that he suffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the third day, that he ascended into heauen, and sitteth at the right hand of God the Father Almighty, and from thence he shall come againe at the end of the world, to iudge the quicke and the dead. And doe you in his name beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the remission of sinnes, the resurrection and euerlasting life after death.

Answere.

All this I stedfastly beleeue.

¶ Let vs pray.

ALmighty and euerlasting God, heauenly Father wee giue thee humble thankes, for that thou hast vouchsafed to call vs to the knowledge of thy grace and faith in thee: increase this knowledge, and confirme this faith in vs euermore. Giue thy holy Spirit to this Infant, that he being borne againe, and being made heire of euerlasting saluation, through our Lord Iesus Christ, may continue thy seruant, and attaine thy promise, through the same our Lord Iesus Christ thy Sonne, who liueth and reigneth with thee in the vnity of the same holy Spirit euerlastingly. Amen.

¶ Then

Then shal the Minister make this exhortation to the Godfathers and Godmothers.

FOrasmuch as the child hath promised by you to forsake the deuill and all his workes, to beleeue in God, and to serue him: you must remember that it is your part and dutie, to see, that this Infant be taught so soone as he shall be able to learne, what a solemne vow, promise, and profession he hath made by you. And that hee may know these things the better, ye shall call vpon him to heare Sermons, and chiefly you shall prouide that hee may learne the Creed, the Lords Prayer, and the ten Commandements in the English tongue, & al other things that a Christian man ought to know and beleeue to his soules health, and that the child may be vertuously brought vp, to lead a godly and Christian life, remembring alway that Baptisme doeth represent vnto vs our profession, which is, to follow the example of our Sauiour Christ, and be made like vnto him, that as he died and rose againe for vs: so should wee which are baptized, die from sinne, and rise againe vnto righteousnesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue, and godlinesse of liuing;

And so foorth, as in publike Baptisme.

¶ *But if they which bring the infants to the Church doe make such vncertaine answeres to the Priests questions as that it cannot appeare that the childe was baptized with water,* in the Name of the Father, and of the Sonne, and of the holy Ghost, *(which are essentiall parts of Baptisme) then let the Priest baptize it in forme aboue written, concerning Publike Baptisme, sauing that at the dipping of the child in the Font, he shall vse this forme of words.*

If thou bee not alreadie baptized, N I baptize thee, In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ The

The order of confirmation, or laying on of hands vpon children baptized, and able to render an account of their faith, according to the Catechisme following.

TO the end that Confirmation may be ministred, to the more edifying of such as shal receiue it (according to S. Paules doctrine, who teacheth, that al things should bee done in the Church, to the edification of the same) it is thought good that none hereafter shal be confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, & the ten Commandements, & can also answer to such questiõs of this short Catechisme, as the Bishop (or such as he shal appoint) shal by his discretion appose them in. And this order is most conuenient to bee obserued for diuers considerations.

First, because that when children come to the yeeres of discretion, and haue learned what their Godfathers & Godmothers promised for them in Baptisme, they may then themselues with their owne mouth & with their owne consent, openly before the Church, ratifie & confirme the same: & also promise that by the grace of God, they wil euermore endeauour themselues faithfully to obserue & keepe such things, as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministred vnto them that be baptized, that by imposition of hands & prayer they may receiue strength & defence against al temptations to sinne, and the assaults of the world & y deuil, it is most meet to be ministred when children come to that age, that partly by the frailtie of their owne flesh, partly by the assaults of the world & the deuil they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreable with the vsage of the Church in times past, whereby it was ordained that Confirmatiõ should be ministred to thẽ that were of perfect age, that they being instructed in Christs religion should openly professe their owne faith, & promise to be obedient vnto y wil of God. And that no man shal thinke that any detriment shall

shal come to children by deferinge of their confirmation, he shal know for a trueth, that it is certaine by Gods word, that children being baptized, haue all things necessary for their saluation and be vndoubtedly saued.

¶ A Catechisme, that is to say, An instruction to be learned of euery Child, before he be brought to be confirmed *by the Bishop.*

Question. WHat is your name?

Answere. N. or M.

Q. Who gaue you this name?

A My Godfathers, and Godmothers, in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritour of the kingdome of heauen.

Q. What did your Godfathers and Godmothers then for you?

A They did promise and vow three things in my name. First, that I should forsake the deuill and all his works, the pompes and vanities of this wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commandements, and walk in the same all the dayes of my life.

Q. Doest thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee?

A Yea verily, and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of saluation, through Iesus Christ our Sauiour, and I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question. Rehearse the Articles of thy beliefe.

Answere.

I Beleeue in God the Father Almighty, Maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the virgin Mary, suffered under Pontius pilate, was crucified, dead, and buried, he descended into hell, the third day hee rose againe

from

from the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty, from thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Q. What doest thou chiefly learne in these Articles of thy beliefe?

A. First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Q. You said, that your Godfathers and Godmothers did promise for you, that you should keepe Gods Commandements, Tell me how many there be,

Answ. Tenne.

Q. Which be they?

Answere.

THe same which God spake in the xx. Chapter of Exodus, saying, I am the Lord thy God, which haue brought thee out of the land of *Egypt*, out of the house of bondage.

1 Thou shalt haue none other Gods but me.

2 Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth, thou shalt not bow downe to them nor worship them, for I the Lord thy God am a iealous God, and visit the sinnes of the fathers, vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

3 Thou shalt not take the Name of the Lord thy God in vaine, For the Lord will not hold him guiltlesse that taketh his Name in vaine.

4 Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God. In it thou shalt doe no manner of work, thou & thy son, and thy daughter, thy man seruant

seruant, and thy maid-seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made heauen and earth, the sea, and al that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

5 Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

6 Thou shalt doe no murther.

7 Thou shalt not commit adultery.

8 Thou shalt not steale.

9 Thou shalt not beare false witnesse against thy neighbour.

10 Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maid, nor his oxe, nor his asse, nor any thing that is his.

Q. What dost thou chiefly learne by these commandements.

A. I learne two things: My duty towards *God*, and my duety towards my neighbour.

Q. What is thy duety towards *God*?

A My duety towards God is to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my soule, and with all my strength, to worship him, to giue him thanks, to put my whole trust in him, to call vpon him, to honour his holy Name and his word, and to serue him truely all the dayes of my life.

Q. What is thy duty towards thy neighbour.

A My duty towards my neighbor, is to loue him as my selfe, and to doe to all men, as I would they should doe to me. To loue honour, and succour my father and mother. To honour and obey the King and his Ministers. To submit my selfe to all my gouernours, teachers, spirituall pastors, and masters, to order my selfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iust in all my dealing. To beare no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from euill speaking lying, and slandering. To keepe my body in temperance, sobernes, and chastity. Not to couet nor desire other mens goods, but to learne and labour

bour truly to get mine owne liuing, and to do my duty, in that estate of life, vnto the which it shall please God to call me.

Q. My good child know this, that thou art not able to doe these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer: Let me heare therefore if thou canst say the Lords prayer.

Answere.

OVr Father which art in heauen. Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue us our trespasses, as we forgiue them that trespasse against vs. And lead vs not into temptation: but deliuer vs from euill. Amen.

Q. What desirest thou of God in this prayer?

A. I desire my Lord God our heauenly Father, who is the giuer of all goodnesse, to send his grace vnto me and vnto all people, that we may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that he wil send vs al things that be needful both for our soules and bodies, and that he wil be merciful vnto vs, and forgiue vs our sins, and that it will please him to saue and defend vs in all dangers ghostly and bodily, and that he wil keepe vs from all sinne and wickednesse, and from our ghostly enemy, and from euerlasting death. And this I trust hee wil doe of his mercy and goodnes, through our Lord Iesus Christ. And therefore, I say, Amen. So be it.

Question.

HOw many Sacraments hath Christ ordained in his Church?

A. Two only, as generally necessary to saluation, that is to say, baptisme, and the Supper of the Lord.

Q. What meanest thou by this word *Sacrament*?

A. I meane an outward and visible signe of an inward and spiritual grace, giuen vnto vs, ordained by Christ himselfe, as a meanes whereby we receiue the same, and a pledge to assure vs thereof.

Q. How many parts be there in a Sacrament?

A. Two: the outward visible signe, and the inward spirituall grace,

Q. What

Q What is the outward visible Signe, or forme in Baptisme?

A. Water, wherein the person baptized is dipped or sprinkled with it. *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

Q What is the inward and spiritnall grace?

A. A death vnto sinne, and a new birth vnto righteousnesse: For being by nature borne in sinne, and the children of wrath, we are therby made the children of grace.

Q What is required of persons to be baptized?

A. Repentance: wherby they forsake sinne: and Faith, whereby they stedfastly beleeue the promises of God made to them in that Sacrament.

Q Why then are Infants baptized, when by reason of their tender age they cannot performe them?

A Yes: they doe performe them by their Sureties, who promise and vow them both in their names: which when they come to age, themselues are bound to performe.

Q Why was the Sacrament of the Lords Supper ordained?

A. For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

Q What is the outward part or signe of the Lords Supper?

A. Bread and Wine, which the Lord hath commanded to be receiued.

Q What is the inward part, or thing signified?

A. The Body and blood of Christ, which are verely and indeed taken and receiued of the faithfull in the Lords Supper.

Q What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our soules, by the body and blood of Christ, as our bodies are by the Bread and Wine.

Q What is required of them which come to the Lords Supper?

A. To examine themselues, whether they repent them truely of their formes sinner, stedfastly purposing to lead a new life: haue a liuely faith in Gods mercy through Christ, with a thankefull remembrance,

membrance of his death, and be in charitie with men.

So soone as the children can say in their mother tongue the Articles of the faith, the Lords prayer, the ten Commandements: & also can answer to such questions of this short Catechisme the Bishop (or such as he shal appoint) shall in his discretion appose them in: then shal they be brought to the Bishop by one that shall be their Godfather, or Godmother, that euery child may haue a witnesse of his Confirmation. And the Bishop shal confirme them on this wise.

¶ Confirmation, or laying on of hands.

Minist. OVr helpe is in the Name of ỹ Lord.
Answ. Which hath made heauen and earth.
Minist. Blessed be the Name of the Lord.
Answ. Henceforth world without end.
Minist. Lord heare our prayers.
Answ. And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God who hast vouchsafed to regenerate these thy seruants by water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, wee beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdome and vnderstanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy feare. Amen.

¶ *Then the Bishop shal lay his hand vpon euery child seuerally, saying.*

DEfend, O Lord, this child with thy heauenly grace, that hee may continue thine for euer, and daily increase in thy holy Spirit more and more, vntill he come to thine euerlasting kingdome Amen.

¶ *Then shall the Bishop say.*

Let vs pray.

ALmighty and euerlasting God, which makest vs both to will and to doe those things that be good

good and acceptable vnto thy Maiesty, we make our humble supplications vnto thee, for these children vpon whom (after the example of thy holy Apostles) wee haue laid our hands to certifie them (by this signe) of thy fauour, and gracious goodnes toward them: let thy fatherly hand, we beseech thee, euer be ouer them: let thy holy Spirit euer be with them, and so lead them in the knowledge and obedience of thy word, that in the end they may obtaine the euerlasting life, through our Lord Iesus Christ, who with thee and the holy Ghost liueth and reigneth one God, world without end. Amen.

¶Then the Bishop shal blesse the children, saying thus.

THe blessing of God Almightie, the Father, the Sonne, and the holy Ghost, be vpon you, and remaine with you for euer. Amen.

The Curate of euery parish, or some other at his appointment, shall diligently vpon Sundayes & Holidayes, half an houre before Euening song, openly in the Church, instruct and examine so many children of his Parish sent vnto him, as the time wil serue, and as he shal thinke conuenient, in some part of this Catechisme.

And al fathers, mothers, masters, and dames, shal cause their children, seruants and prentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare and be ordered by the Curate vntil such time as they haue learned al that is here appointed for them to learne. And whensoeuer the Bishop shal giue knowledge for children to be brought before him to any conuenient place for their confirmation, then shal the Curat of euery Parish, either bring or send in writing the names of al those children of his Parish, which can say the Articles of the Faith, the Lords prayer, and the ten Commandements, and also how many of them can answere to the other questions contained in this Catechisme.

And there shal none be admitted to the holy Communion, vntill such time as he can say the Catechisme and be confirmed.

¶ The

¶ The forme of solemnization of Matrimonie.

First, the Banes must be asked three seuerall Sundayes or holy dayes, in the time of Service, the people being present, after the accustomed manner.

And if the persons that should bee maried dwell in diuers Parishes, the Banes must be asked in both Parishes: and the Curate of the one Parish shall not solemnize Matrimony betweene them, without a certificat of the Banes being thrice asked, from the Curate of the other Parish.

At the day appointed for solemnization of Matrimonie, the persons to be maried shall come into the body of the Church, with their friends & neighbours: and there the Priest shall say thus.

DEarely beloued friends, we are gathered together here, in ỳ sight of God, and in the face of his Congregation, to ioyne together this mā & this woman in holy Matrimonie which is an honourable estate, instituted of God in Paradise, in the time of mans innocency, signifying vnto vs the mysticall vnion that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to bee honourable among all men, and therefore is not to be enterprised not taken in hand vnaduisedly, lightly or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that haue no vnderstanding but reuerently, discreetly, aduisedly, soberly, & in the feare of God, duely considering the causes for which Matrimony was ordained. One was the procreation of children, to be brought vp in the feare and nurture of the Lord, & praise of God. Secondly it was ordained for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continency, might marry, and keepe themselues vndefiled members of Christs body. Thirdly for the mutuall society, helpe, and comfort that the one ought to haue of ỳ other, both in prosperity, and aduersity:

glorifie: into the which holy estate, these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully be ioyned together, let him now speake, or else hereafter for euer hold his peace.

¶ *And also speaking to the persons that shal be married, he shall say.*

I Require and charge you, (as you will answere at the dreadfull day of iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment why you may not lawfully bee ioyned together in Matrimony, that yee confesse it. For be ye well assured that so many as bee coupled together otherwise then Gods word doeth allow are not ioyned together by God, neither is their Matrimony lawfull.

¶ *At which day of marriage, if any man doe alledge and declare any impediment, why they may not bee coupled together in Matrimony by Gods Law, or the Lawes of this Realme, and will be bound, and sufficient sureties with him to be parents or else put in a caution to the full value of such charges as the persons to be maried do sustain, to prooue his allegation, then the solemnization must deferred vnto such time as the truth be tried. If no impediment be alledged then shall the Curate say vnto the man*

N. Wilt thou haue this woman to thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimony? Wilt thou loue her, comfort her honour and keepe her in sickneſſe and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

¶ *The man shall answere,*

I will.

¶ *Then shall the Minister say to the woman.*

N. Wilt thou haue this man to thy wedded husband, to liue together after Gods ordinance in the holy estate of Matrymony? Wilt thou obey him, and serue him, loue, honour and keepe him in sickneſſe and in health, and forsaking all other, keep thee onely vnto him, so long as you both shall liue?

¶ *The woman shall answere.*

I will

¶ *Then shall the Minister say.*

Who giueth this woman to bee married to this man?

¶ *And the Minister receiuing the woman at her fathers or friends hands shal cause the man to take the woman by the right hand, & so either to giue their troth to other, the mā first saying*

I. N. take thee N. to my wedded wife, I take and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickenesse, and in health, to loue, and to cherish, till death vs depart, according to Gods holy Ordinance: and thereto I plight thee my troth.

¶ *Then shall they loose their hands, and the woman taking againe the man by the right hand shall say*

I. N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better for worse, for richer, for poorer, in sickenesse, and in health, to loue, cherish, and to obey, till death vs depart, according to Gods holy Ordinance: and thereto I giue thee my troth.

¶ *Then shall they againe loose their hands, and the man shall giue vnto the woman a Ring, laying the same vpon the Booke, with the accustomed dutyes to the Minister and Clerke. And the Minister taking the Ring, shall deliuer it vnto the man to put vpon the fourth finger of the womans left hand. And the man taught by the Minister shal say,*

With this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *Then the man leauing the Ring vpon the fourth finger of the womans left hand the Minister shall say.*

¶ Let vs pray.

O Eternall God, creator and preseruer of all mankind, giuer of all spirituall grace, the author of euerlasting life, send thy blessing vpon these thy seruants, this man and this woman, whom we bless in thy Name, that as Isaac and Rebecca liued faithfully together, so these persons may surely performe and keep the vow & couenant betwixt them made, (whereof this Ring giuen and receiued

ſs a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Ieſus Chriſt our Lord, Amen

¶ *Then ſhall the Prieſt ioyne their right hands together and ſay,*

Thoſe whom God hath ioyned together, let no man put a ſunder.

Then ſhall the Miniſter ſpeake vnto the people.

FOraſmuch as N. and N. haue conſented together in holy Wedlocke, and haue witneſſed the ſame before God and this company, and haue thereto giuen & pledged their troth either to other, and haue declared the ſame by giuing & receiuing of a ring, and by ioyning of hands, I pronounce that they be man and wife together. In the Name of the Father and of the Son, and of the holy Ghoſt. Amen.

¶ *And the Miniſter ſhall adde this bleſſing.*

GOd the Father, God the Sonne, God the holy Ghoſt, bleſſe preſerue and keepe you, the Lord mercifully w his fauour looke vpon you, & ſo fill you with all ſpirituall benediction and grace, that you may ſo liue together in his life, y in the world to come you may haue life euerlaſting. Amen.

¶ *Then the Miniſter or Clerks, going to the Lords Table, ſhal ſay or ſing this Pſalme following.*

Beati omnes. Pſal. 128.

BLeſſed are all they that feare the Lord: and walk in his wayes.

For thou ſhalt eate the labour of thine hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitfull vine: vpon the walles of thy houſe.

Thy children like the Oliue branches: round about thy table.

Loe, thus ſhall the man be bleſſed: that feareth the Lord.

The Lord from out of Sion ſhall ſo bleſſe thee: that thou ſhalt ſee Ieruſalem in proſperity all thy life long.

Yea, that thou ſhalt ſee thy childrens children: and peace vpon Iſrael.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, &c,

Deus misereatur. Psal. 67.
Or this Psalme.

GOd be mercifull vnto vs, and blesse vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowne vpon the earth: thy saving health among al nations.

Let the people praise thee, O God yea let all the people praise thee.

O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shall feare him.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

¶ *The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest stading at the Table, and turning his face toward them, shall say,*

Lord haue mercy vpon vs.

Answere.

Christ haue mercy vpon vs.

Minister.

Lord haue mercy vpon vs,

Our Father which art in heauen, &c.

And lead vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruant, and thy handmaid,

Answere.

Which put their trust in thee.

Minister.

O Lord send them helpe from thy holy place,

Answere.

And euermore defend them.

Minister.

Be vnto them a tower of strength,

Answere

Answere.

From the face of their enemy.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Priest.

O God of Abraham, God of Isaac, God of Iacob o esse these thy seruants, and sow the seed of eternall life in their minds, that whatsoeuer in thy holy word they shall profitably learne, they may indeed fulfil the same. Looke, O Lord, mercifully vpon them from heauen, and blesse them And as thou didest send thy blessing vpon Abraham and Sara: to their great comfort: so vouchsafe to send thy blessing vpon these thy seruants, that they Obeying thy will and alway being in safety vnder thy protection, may abide in thy loue vnto their liues end, through Iesus Christ our Lord. Amen.

¶ *This prayer next following shalbe omitted where the woman is past childbirth.*

O Mercifull Lord & heauenly Father, by whose gracious gift mankind is increased: we beseech thee assist with thy blessing these two persons, that they may both be fruitfull in procreation of children, and also liue together so long in godly loue & honesty, that they may see their childrens children, vnto the third and fourth generation, vnto thy praise and honour, through Iesus Christ our Lord, Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man, (created after thine owne Image and similitude) woman should take her beginning, and knitting them together, didst teach, that it should neuer be lawfull to put a vnder those, whom thou by Matrimony hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified, and represented the spirituall mariage and vnity betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife according to thy word (as Christ did loue his spouse the Church

who gaue himselfe for it, louing and cherishing it euen as his owne flesh) and also that this woman may bee louing, and amiable vnto her husband, as Rachel, wife as Rebekah, faithfull and obedient as Sarah, and all quietnes, sobriety and peace, be a follower of holy and godly matrons: O Lord, blesse them both, and grant them to inherite thine euerlasting kingdome, through Iesus Christ, Amen.

¶ *Then shall the Priest say.*

ALmighty God, which at the beginning, did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

¶ *Then shall begin the Communion. And after the Gospel shal be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of a man and wife shal be declared according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.*

ALl yee that bee married, or which intend to take the holy estate of Matrimony vpon you heare what holy Scripture doeth say, as touching the duty of husbands towards their wiues, and wiues towards their husbands.

Saint Paul in his Epistle to the Ephesians, the fift Chapter, doth giue this commandement to all married men: yee husbands loue your wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to loue their owne wiues, as their owne bodies. He that loueth his owne wife, loueth himselfe. For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall bee ioyned vnto his wife, and they two shalbe one flesh. This mystery is great

is great, but I speake of Christ, and of the Congregation. Neuertheleſſe, let euery one of you ſo loue his owne wife, euen as himſelfe.

Likewiſe the ſame S. Paul writing to the Coloſſians, ſpeaketh thus to all men that be married, Yee men loue your wiues, and be not bitter vnto them.

Heare alſo what S. Peter the Apoſtle of Chriſt, which was himſelfe a married man, ſayth vnto all men that are married: Yee husbands dwell with your wiues according to knowledge, giuing honor to the wife as vnto the weaker veſſel, and as heires together of the grace of life, ſo that your prayers be not hindred.

Hither to ye haue heard the duty of the husband toward the wife, now likewiſe ye wiues heare and learne your duyes towards your husbands euen as it is plainely ſet forth in holy Scripture.

S. Paul (in the forenamed Epiſtle to the Epheſians) teacheth you thus. Yee women, ſubmit your ſelues vnto your owne husbands, as vnto the Lord: for the husband is the wiues head, euen as Chriſt is the head of the Church, and he is alſo the Sauiour of the whole body. Therefore as the Church or Congregation is ſubiect vnto Chriſt, ſo likewiſe let the wiues alſo be in ſubiection vnto their owne husbands in all things. And againe he ſaith, let the wife reuerence her husband. And in his Epiſtle to ỹ Coloſsians, S. Paul giueth you this ſhort leſſon: Ye wiues ſubmit your ſelues vnto your owne husbands, as it is conuenient in the Lord.

S. Peter alſo doth inſtruct you very godly, thus ſaying, Let wiues bee ſubiect vnto their owne husbands, ſo that if any obey not the Word, they may bee wonne without the Word, by the conuerſation of the wiues, while they behold your chaſte conuerſation coupled with feare. Whoſe apparell let it not be outward with braided haire, and trimming about with gold, either in putting on of gorgeous apparell, but let the hid man which is in the heart bee without all corruption, ſo that the ſpirit bee milde and quiet, with is a precious thing in the ſight of God. For after this maner (in the old time) did the holy women which truſted in God, apparell themſelues, being ſubiect to their owne husbands.

as Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismayed with any feare.

¶ *The new married persons the same day of their marriage, must receiue the holy Communion.*

THE ORDER FOR THE visitation of the sicke.

¶ *The Priest entring into the sicke persons house shall say.*

Peace be in this house, and to all that dwell in it.

¶ *When hee commeth into the sicke persons presence, he shall say kneeling downe.*

REmember not, Lord, our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer, Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And lead vs not into temptation.

Answ. But deliuer vs from euill. Amen.

Minist. O Lord saue thy seruant.

Answ. Which putteth his trust in thee.

Minist. Send him helpe from thy holy place.

Answ. And euermore mightily defend him.

Minist. Let the enemy haue no aduantage of him.

Answ. Nor the wicked approach to hurt him.

Minist. Be vnto him, O Lord, a strong tower.

Answ. From the face of his enemy

Minist. O Lord, heare our prayers.

Answ. And let our cry come vnto thee.

Minister.

O Lord, looke downe from heauen, behold, visite and relieue this thy seruant: Looke vpon him, with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemy, and keepe him in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

Heare

HEare vs Almighty & most mercifull God & Sauiour, extend thy accustomed goodnesse to this thy seruant which is grieued with sickenesse: visit him, O Lord, as thou didst visit Peters wiues mother, and the capraines seruant: So visit and restore to this sicke person his former health (if it be thy will) or else giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting. Amen.

¶ *Then shal the Minister exhort the sicke person after this forme or other like.*

DEarely beloued, know this that Almighty God is the Lord of life and death, and ouer all things to thē pertaining, as youth, strength, health, age, weakenesse and sickenesse. Wherfore whatsoeuer your sickenesse is, know you certainely that it is Gods visitation. And for what cause soeuer this sickenes is sent vnto you, whether it be to try your patience for the example of others, and that your faith may be found in the day of ỹ Lord laudable, glorious, & honourable, to the increase of glory & endlesse felicity, or else it be sent vnto you, to correct and amend in you whatsoeuer doth offend the eyes of your heauenly Father know you certainly, that if you truely repent you of your sins, and beare your sicknes patiently, trusting in Gods mercy, for his deare Sonne Iesus Christs sake, and render vnto him humble thanks for his fatherly visitation, submitting your selfe wholly to his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

¶ *If the person visited be very sicke, then the Curate may end his exhortation in this place*

Take therefore in good worth ỹ chastisement of the Lord: for whom the Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth euery son whom he receiueth. If ye endure chastisement, he offereth himselfe vnto you, as vnto his own children. What sonne is he that the father chastiseth not? If ye be not vnder correction (whereof all true children are partakers) then are yee bastards and not children. Therefore seeing that when our carnall fathers do correct vs, we reuerently obey them: shall we not now much rather be obedient to our spirituall Fa-

ther, and so liue? And they for a few daies do chastise vs after their owne pleasure: but he doth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words good brother) are Gods words, and written in holy Scripture for our comfort & instruction, that we should patiently, & with thanksgiuing beare our heauenly Fathers correction, whensoeuer by any manner of aduersity it shall please his gracious goodnes to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ by suffering patiently aduersities, troubles, & sicknesses. For he himselfe went not vp to ioy, but first he suffered paines: he entred not into his glory, before he was crucified. So truely our way to eternall ioy is, to suffer here with Christ: & our doore to enter into eternal life, is gladly to die w̄ Christ, that we may rise againe from death, & dwell with him in euerlasting life. Now therefore taking your sicknes which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made to God in your Baptisme. And forasmuch as after this life there is account to be giuen to the righteous Iudge of whom all must be iudged without respect of persons: I require you to examine, your self, & your state both toward God and man, so that accusing and condemning your selfe for your own faules, you may find mercy at our heauenly Fathers hand, for Christs sake, & not be accused & condemned in that fearefull iudgement, Therefore I shall shortly rehearse the Articles of our faith, v̄ you may know whether you doe beleeue as a Christian man should or no.

¶ *Here the Minister shal rehearse the Articles of the Faith, saying thus,*

Doest thou beleeue in God the Father Almighty, Maker of heauen and earth? &c.

As it is in Baptisme.

Then shal the Minister examine whether he be in charity with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, & if he haue offended other, to aske them forgueneſſe: and where he hath done iniury or wrong to any man, that he

make

make amends to the vttermost of his power. And if he haue not afore disposed of his goods, let him then make his Will, & also declare his debtes, what he oweth, & what is owning vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must bee oft admonished, that they set an order for their temporal goods & lands, when they be in health. These words before rehersed, may be said before the Minister begin his prayer, as he shal see cause

The Minister may not forget nor omit to moone the sicke person (and that most earnestly) to liberality towards the poore.

Heere shal the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which confession, the Minister shal absolue him after this sort

OVr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truly repent and beleeue in him: of his great mercy forgiue thee thine offences, and by his authority committed to me, I absolue thee from all thy sinnes: In the Name of the Father and of the Sonne, and of the holy Ghost. Amen.

And then shal the Minister say this Collect following.

Let vs pray:

OMost mercifull God, which according to the multitude of thy mercies doest so put away ỹ sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon & forgiuenesse. Renew in him (most louing Father) whatsoeuer hath beene decayed by the fraud and malice of the deuil, or by his owne carnall will and frailenesse: preserue and continue this sicke member in the vnity of the Church, consider his contrition, accept his teares, assiwage his paine, as shall be seene to thee most expedient for him. And forasmuch as hee putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, through the merits of thy most dearely beloued Son Iesus Christ. Amen.

¶ *Then*

¶ *Then shall the Minister say this Psalme.*

In te Domine speraui. Psal. 71.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me and deliuer me, in thy righteousnesse, incline thine eare vnto mee and saue me.

Bee thou my strong hold, whereunto I may alway resort thou hast promised to helpe me, for thou art my house of defence and my castle.

Deliuer mee, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I been holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe my praise shall alway be of thee.

I am become as it were a monster vnto many: but my surertust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honor all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against me: and they that lay wayte for my soule, take their counsell together, saying: God hath forsaken him persecute him, and take him, for there is none to deliuer him.

Goe not far from mee, O God: my God, haste thee to helpe me.

Let them bee confounded and perish: that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousnesse and saluation for I know no end thereof.

I will goe foorth in the strength of the Lord God: and will make mention of thy righteousnesse onely,

Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am

I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power vnto all them that are yet for to come.

Thy righteousnesse (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee.

O what great troubles and aduersities hast thou shewed mee? and yet didst thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on enery side.

Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

My lips will bee faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnes all the day long: for they are confounded and brought vnto shame that seeke to doe me euill.

Glory bee to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and euer shal bee, world without end. Amen.

Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs, we beseech thee, O God.

¶ *Then shall the Minister say.*

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Iesus Christ. Amen.

THE

¶ THE COMMVNION of the Sicke.

FOrasmuch as all mortall men be subiect to many sudden perils, diseases, and sicknesse, and euer vncertaine what time they shall depart out of this life therefore to the intent they may bee alwayes in a readines to die whensoeuer it shal please Almighty God to call them the Curats shal diligently from time to time, but speciall in the plague time exhort their parishioners to the oft receiuing (in the Church) of the holy Communion of the body & blood of our Sauiour Christ: which if they doe, they shal haue no cause in their sudden visitatiō to be vnquiet for lacke of the same. But if the sicke person be not able to come to the Church and yet desirous to receiue the Communion in his house, then he must giue knowleage ouer night, or early in the morning to the Curate signifying also how many be appointed to communicate with him: And hauing a conuenient place in the sicke mans house, where the Curate may reuerently minister, and a good number to receiue the communion with the sicke person, with all things necessary for the same, he shall there minister the holy Communion.

The Collect.

ALmighty enerliuing God, Maker of mankind, which doest correct those whom thou doest loue, and chastisest euery one whom thou doest receiue: we beseech thee to haue mercy vpon this thy seruant, visited with thine hand, and to grant that he may take his sicknesse patiently, and recouer his bodily health (if it bee thy gracious will) and whensoeuer his soule shal depart from the body it may be without spot presented vnto thee, through Iesus Christ our Lord. Amen.

The Epistle.

MY son, despise not the correction of the Lord neither faint when thou art rebuked of him,

For

for whom the Lord loueth, him he correcteth: yea, and he ſcourgeth euery ſonne whom hee receiueth.

The Goſpel.

VErely, verely, I ſay vnto you, He that heareth my word and beleeueth on him that ſent mee hath euerlaſting life, and ſhal not come into damnation, but paſſeth from death vnto life.

¶ *At the time of the diſtribution of the holy Sacrament, the Prieſt ſhal firſt receiue the Communion himſelfe, & after miniſter vnto them that be appointed to communicate with the ſicke*

But if a man either by reaſon of extremitie of ſickneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment doe not receiue the Sacrament of Chriſts body and blood: thē the Curate ſhal inſtruct him, that if hee doe truely repent him of his ſinnes, & ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, & ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, & giuing him hearty thankes therefore hee doth eate & drinke the body & blood of our Sauiour Chriſt profitably to his ſoules health, al though hee doe not receiue the Sacrament with his mouth.

When the ſick perſon is viſited, & receiueth the holy Communion all at one time, then the Prieſt for more expedition ſhal cut of the forme of the viſitation at the Pſalme (In thee, O Lord haue I put my truſt) & goe ſtraight to the Communion

In the time of plague, ſweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, whē none of the pariſh or neighbours can bee gottē to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may onely communicate with him.

¶ THE

¶ THE ORDER FOR THE burial of the dead.

¶ *The Prieſt meeting the corpſe at the Churche ſtile, ſhal ſay, or elſe the Prieſt and Clerkes ſhal ſing, and ſo goe either into the Churche toward the graue.*

I Am the reſurrection and the life (ſaith the Lord.) He that beleeueth in me, yea, though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in me, ſhall not die for euer.

I Know that my Redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh, yea, and I my ſelfe ſhall behold him, not with other, but with theſe ſame eyes.

WE brought nothing into this world, neither may wee carry any thing out of this world. The Lord giueth, and the Lord taketh away, Euen ſo as it pleaſeth the Lord, ſo commeth things to paſſe. Bleſſed be the Name of the Lord.

¶ *When they come to the graue, while the corpſe is made ready to be laid into the earth, the Prieſt ſhall ſay, or the prieſt and Clearkes ſhall ſing.*

MAn that is borne of a woman, hath but a ſhort time to liue, and is full of miſery. He commeth vp, and is cut downe like a flowre: he fleeth as it were a ſhadow, and neuer continueth in owne ſtay. In the midſt of life we be in death: of whom may wee ſeeke for ſuccour, but of thee, O Lord, which for our ſins art iuſtly diſpleaſed: Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lord, the ſecrets of our hearts, ſhut not vp thy merciſull eyes to our prayers: but ſpare vs Lord moſt holy, O God moſt mighty, O holy and merciſull Sauiour, thou moſt worthy Iudge eternal, ſuffer vs not at our laſt houre for any paines of death to fall from thee.

¶ *The while the earth ſhal be caſt on the body by ſome ſtanding by, the Prieſt ſhall ſay.*

FOr as much as it hath pleaſed Almighty God of his great mercy, to take vnto himſelfe the ſoule of

of our deare brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust; in sure and certaine hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile body that it may bee like vnto his glorious body, according to the mighty working, whereby he is able to subdue all things vnto himselfe.

¶ *Then shall be said or sung.*

I Heard a voyce from heauen saying vnto mee, Write, From henceforth blessed are the dead that die in the Lord. Euen so saith the Spirit, that they rest from their labours.

¶ *Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first epistle*

CHrist is risen from the dead, and become the first fruits of them that sleepe. For by a man came death and by a man came the resurrection of the dead. For as by Adam all die, euen so by Christ shall all be made aliue, but euery man in his owne order. The first is Christ then they that are Christs at his comming. Then commeth the end, when he hath deliuered vp the kingdome to God the Father when he hath put downe all rule and all authority and power For he must reigne till he haue put all his enemies vnder his feet. The last enemy that shall bee destroyed is death. For he hath put all things vnder his feet. But when he saith, All things are put vnder him. It is manifest that hee is excepted which hath put all things vnder him. When all things are subdued vnto him then shall the Son also himselfe bee subiect vnto him, that put all things vnder him, that God may be all in all, else what do they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stand we alway then in ieopardy? By our reioicing which I haue in Christ Iesus our Lord I die daily That I haue fought with beasts at Ephesus after the manner of men, what aduantageth it me if the dead rise not again: Let vs eat and drinke for to morow we shall die. Be not yee deceiued, euill words corrupt good manners. Awake truly out of sleepe, and sin not For some haue not the knowledge of God, I speake this to your shame. But some

man

man will say, How arise the dead: with what bodie shall they come: Thou foole, that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not that body which shalbe, but bare corne, as of wheat or some other but God giueth it a body at his pleasure, to euery seed his owne body. All flesh is not one manner of flesh, but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds: there are also celestiall bodies, and there are bodies terestiall: But the glory of the celestiall is one and the glory of the terrestriall is another. There is one manner glory of the Sunne, and another glory of the Moone, and another glory of the Starres: for one Starre differeth from an other in glory: So is the resurrection of the dead. It is sowen in corruption, it riseth again in incorruption. It is sowen in dishonor, it riseth againe in honour. It is sowen in weakenesse, it riseth again in power. It is sowen a naturall body, it riseth again a spirituall body. There is a natural body and there is a spirituall body. As it is also written. The first man Adam was made a liuing soule, & the last Adam was made a quickening spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthly. The second man is the Lord from heauen, heauenly. As is the earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as we haue borne the image of the earthy, so shall we beare the image of the heauenly. This say I Brethren, that flesh and blood cannot inherit ỹ kingdome of God, neither doeth corruption inherit incorruption. Behold I shew you a mystery, We shall not all sleepe, but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptiple, and we shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality then shall be brought to passe the saying, that is written: Death is swallowed vp into victory. Death where is thy sting

Hell,

ell where is thy victory: The ſting of death is
n, and the ſtrength of ſin is the Law. But thanks be
to God, which hath giuen vs victory through our
Lord Ieſus Chriſt. Therefore, my deare brethren, be
ye ſtedfaſt and vnmooueable? alwaies rich in the
worke of the Lord, foraſmuch as ye know how that
your labour is not in vaine in the Lord.

¶ *The Leſſon ended the prieſt ſhal ſay.*

Lord haue mercy vpon vs.
Chriſt haue mercy vpon vs.
Lord haue mercy vpon vs.
¶ Our Father which art in heauen, &c.
And lead vs not into temptation.

Anſwere.

But deliuer vs from euill Amen.

The prieſt.

ALmighty God, with whom doe liue the ſpirits of them that depart hence in the Lord, and in whom the ſoules of them that be elected after they be deliuered from the burden of the fleſh, be in ioy and felicity: we giue thee harty thankes, for that it hath pleaſed thee to deliuer this N. our brother out of the miſeries of this ſinfull world, beſeeching thee that it may pleaſe thee of thy gracious goodneſſe, ſhortly to accompliſh the number of thine elect, and to haſten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect conſummation and bliſſe, both in body and ſoule, in thy eternall and euerlaſting glory Amen.

The Colle ct.

O Merciſull God, the Father of our Lord Ieſus Chriſt, Who is the reſurrection and the life, in whom, whoſoeuer beleeueth ſhall liue, though he dy and whoſoeuer liueth and beleeueth in him, ſhall not die eternally: who alſo taught vs by his holy Apoſtle Paul, not to be ſorry as men without hope, for them that ſleep in him: we meekly beſeech thee, (O Father) to raiſe vs vp from the death of ſin, vnto the life of righteouſnes, that when we ſhall depart this life, wee may reſt in him: as our hope is this our brother doth, and that at the generall reſurrection in the laſt day, wee may be found acceptable in

thy

thy sight, and receiue that blessing which thy well-beloued Son shall then pronounce to all that lowly feare thee, saying, Come ye blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Grant this we beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

THE THANKSGIVING of woman after child-birth, commonly called the Churching of women.

¶ *The woman shall come into the Church, and there shal kneele downe in some conuenient place nigh vnto the place where the table standeth, and the Priest standing by her, shall say these words or such like as the case shall require.*

FOrasmuch as it hath pleased Almighty God of his goodnesse to giue you safe deliuerance, and hath preserued you in the great danger of childbirth: ye shall therefore giue hearty thankes vnto God, and pray.

¶ *Then shall the priest say this Psalme.*

I Haue lifted vp mine eyes vnto the hills: from whence commeth my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe.

Behold, hee that keepeth Israel: shall neither slumber nor sleepe.

The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne shall not burne thee by day: nor the Moone by night.

The Lord shall preserue thee from all euill: yea it is euen he that shall keepe thy soule.

The Lord shall preserue thy going out, and thy comming in from this time foorth for euermore.

Glory be to the Father, &c.

As it was in the beginning, &c.

Lord haue mercy vpon vs,

Christ haue mercy vpon vs.
d haue mercy vpon vpon vs.
Our Father which art in heauen, &c.
d lead vs not into temptation.
nsw. But deliuer vs from euill. Amen.
inist. O Lord saue this woman thy seruant,
nsw. Which putteth her trust in thee.
inist. Be thou to her a strong tower.
nsw. From the face of her enemy.
inist. Lord heare our prayer.
nsw. And let our cry come vnto thee.

Minister.

¶ Let vs pray.

O Almighty God, which hast deliuered this woman thy seruant, from the great paine and perill of childbirth, graunt we beseech thee most mercifull Father, that she through thy helpe may both faithfully liue, and walke in her vocation, according to thy will in this life present, and also may be partaker of euerlasting glory in the life to come through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thanks must offer her accustomed offrings. And if there be a Communion, it is conuenient that she receiue the holy Communion.

THE COMMINATION

against Sinners, with certaine prayers to be vsed diuers times in the yeere.

¶ After Morning prayer, the people being called together by the ringing of a Bell, and assemble in the Church, the English Litany shalbe said after the accustomed manner; which ended the Priest shal goe into the pulpit, and say thus.

BRethren, in the Primitiue Church, there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their soules might bee saued in the day of

of the Lord: and that others admonished by
example might be the more afraid to offend.

In the stead whereof, vntill the said discipline
be restored againe (which thing is much to be
ed) it is thought good, that at this time, in your
sence should be read the generall sentences of G
cursing against impenit ent sinners, gathered o
the 27 Chapter of Deuteronomie, and other pl
of Scriptures and that you should answere to e
sentence, Amen, to the intent that you being ad
nished of the great indignation of God against
ners, may the rather be called to earnest and true
pentance, and may walke more warily in these
gerous dayes: fleeing from such vices, for the wh
you affirme with your owne mouthes the curs
God to be due.

Cursed is the man that maketh any carved
molten Image, an abomination to the Lord,
worke of the hands of the craftsmen, and puteth
in a secret place to worship it.

And the people shall answere and say

Amen.

Minister.

Cursed is hee that curseth his father and moth

Answere.

Amen.

Minister.

Cursed is hee that remooueth away the mark
his neighbours land.

Answere.

Amen.

Minister.

Cursed is he that maketh the blind to goe out
his way.

Answere.

Amen.

Minister.

Cursed is hee that letteth in iudgement the ri
of the stranger, of them that be fatherlesse, and
widowes.

Answere.

Amen.

Minister.

Cursed is hee that smiteth his neighbour
secretly.

Answ

Answere.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is hee that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicators and adulterers, and the coueteous persons, the worshippers of Images, slanderers, drunkards, and extortioners.

Answer.

Amen.

Minister.

NOw seeing that all they be accursed, as the Prophet Dauid beareth witnes, which do erre and goe astray from the Commandements of God let vs (remembring the dreadfull Iudgement hanging ouer our heads, and being alwaies at hand) returne vnto our Lord God with all contrition and meekenes of heart, bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring foorth worthy fruites of penitence. For now is the axe put to the root of the trees, so that euery tree that bringeth not foorth good fruit is hewen downe and cast into the fire.

It is a fearefull thing to fall into the hands of the liuing God: he shall powre downe raine vpon the sinners, snares, fire, and brimstone, storme, and tempest, this shall be their portion to drinke. For loe, the Lord is come out of his place to visit the wickednes of such as dwel vpon the earth. But who may abide the day of his comming: who shalbe able to endure when he appeareth: his fan is in his hand,

and

and he will purge his floore, and gather his wheat into the barne: but he will burne the chaffe with vnquenchable fire.

The day of the Lord commeth as a thiefe in the night: and when men shall say peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with child, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornenesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience and long-suffering of God, when hee called them continually to repentance. Then shall they call vpon me, saith the Lord, but I will not heare: they shall seeke me early but they shall not find me: and that because they hated knowledge, and I receiued not the feare of the Lord but abhorred my counsell and despised my correction. Then shal it be too late to knocke, when the doore shall be shut, and too late to cry for mercy when it is the time of iustice. O terrible voyce of most iust iudgement which shall be pronounced vpon them, when it shall bee said vnto them, Goe ye cursed into the fire euerlasting, which is prepared for the deuil and his angels. Therefore brethren: Take wee heede betime, while the day of saluation lasteth: for the night commeth, when no man can worke. But let vs whil we haue the light, beleeue in the light, and walke as the children of the light, that we be not cast into ỹ vtter darknes, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endlesse pity, promiseth vs forgiuenesse of that which is past, if (with a whole minde and a true heart) we returne vnto him. For though our sinnes be as red as skarlet, they shall be as white as snow, and though they be like purple, yet shall they be as white as woll. Turne you cleane saith the Lord, from all your wickednesse, and your sinne shall not be your destruction.

Cast away from you all your vngodlinesse, that ye haue done. Make you new hearts and a new spirit. Wherefore will ye die (O yee house of Israel)

seeing

seeing ỹ I haue no pleasure in ỹ death of him ỹ dieth saith the Lord God? Turne you then, and ye shal liue.

Although we haue sinned, yet haue we an Aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

For he was wounded for our offences, & smitten for our wickednesse. Let vs therefore returne to him, who is the mercifull receiuer of all true penitent sinners, assuring our selues, that he is ready to receiue vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submit our selues vnto him: and from henceforth walke in his wayes, if wee will take his easie yoke, and light burden vpon vs, to follow him in lowlinesse, patience, and charity, and be ordered by the gouernance of his holy Spirit, seeking alwaies his glory, and seruing him duely in our vocation with thankesgiuing; This if we doe Christ will deliuer vs from the curse of the Law, & from the extreame malediction, which shall light vpon them that shall be set on the left hand, and he will set vs on his right hand, & giue vs the blessed benediction of his Father, commanding vs to take possession of his glorious kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercy. Amen.

Then shall they al kneele vpon their knees, and the Priest and Clerkes kneeling (where they are accustomed to say the Letany) shal say this Psalme.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies, doe awa mine offences.

Wash me throughly from my wickednesse: and cleanse me from my sinne.

For I knowledge my faults: and my sin is euer before me.

Against thee only haue I sinned, and done this euil in thy sight, that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sin hath my mother conceiued me.

But lo, thou requirest truth in the inward parts: and shalt make me to vnderstand wisdome secretly.

Thou ſhalt make me heare of ioy and gladneſſe: that the bones which thou haſt broken may reioyce.

Turne thy face from my ſinnes, and put out all my miſdeedes.

Make me a cleane heart (O God) and renew a right ſpirit within me.

Caſt me not away, from thy preſence, and take not thy holy ſpirit from me.

O giue mee the comfort of thy helpe again, and ſtabliſh me with thy free Spirit.

Then ſhall I teach thy wayes vnto the wicked and ſinners ſhall be conuerted vnto thee.

Deliuer me from blood guiltines, O God, thou that art the God of my health, and my tongue ſhall ſing of thy righteouſneſſe.

Thou ſhalt open my lips O Lord, & my mouth ſhall ſhew thy praiſe.

For thou deſireſt no ſacrifice, elſe would I giue it thee, but thou delighteſt not in burnt offering.

The ſacrifice of God is a troubled ſpirit, a broken and contrite heart, O God, ſhalt thou not deſpiſe.

O bee fauourable and gracious vnto Sion, build thou the walles of Hieruſalem.

Then ſhalt thou be pleaſed with the ſacrifice of righteouſnes, with the burnt offerings and oblations, then ſhall they offer young bullockes vpon thine Altar.

Glory be to the Father, and to the &c.

As it was in the beginning, is now, &c.

Lord haue mercy vpon vs.

Chriſt haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptations.

Anſwere.

But deliuer vs from euill men.

Miniſter.

O Lord ſaue thy ſeruants.

Anſwere.

Which put their truſt in thee.

Miniſter.

Send vnto them helpe from aboue.

Anſwere.

And euermore mightily defend them.

Miniſ

Minister. Helpe vs, O God our Sauiour.

Answere.

And for the glory of thy Names sake, deliuer vs, be mercifull vnto vs sinners, for thy Names sake.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Let vs pray.

O Lord we beseech thee, mecifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolued, through Christ our Lord. Amen.

O Most mighty God and merciful Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but rather that hee should turne from sinne, and be saued, mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sins. Thy property is to haue mercy, to thee onely it appertaineth to forgiue sinnes, spare vs therefore, good Lord, spare thy people whom thou hast redeemed, enter not into iudgement with thy seruants which be vile earth, and miserable sinners, but so turne thine ire from vs, which meekly acknowledge our vilenesse, and truely repent vs of our Faults, so make haste to helpe vs in this world, that wee may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

¶ *Then shall the people say this that followeth after the Minister.*

TVrne thou vs, O good Lord, and so shal we be turned, be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pity. Thou spares, when we deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord: for thy mercy is great, and after the multitude of thy mercies, looke vpon vs.

THE PSALMES, OF DAVID.

Beatus vir } { *Morning*
Psal. 1. } { *prayer.*

BLessed is the man that hath not walked in ỳ counsell of the vngodly, nor stood in ỳ way of sinners: & hath not sate in ỳ seat of ỳ scornful.

2 But his delight is in the Law of the Lord: and in his law will hee exercise himselfe day and night.

3 And he shalbe like a tree planted by the water side: that wil bring foorth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doth, it shall prosper.

5 As for the vngodly it is not so with them: but: they are like the chaffe, which the wind scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the iudgement: neither the sinners in the Congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes. Psal. 2.

WHy doe the heathen so furiously rage together: and why doe the people imagine vaine things?

2 The Kings of the earth stand vp, and the rulers take counsell together: against the Lord, and against his Anoynted.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 Hee that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure,

6 Yet haue I set my King vpon my holy hil of Sion

7 I will preach the Law, wherof the Lord hath said vnto me: Thou art my Son, this day haue I begotten thee.

8 Desire of me, and I shall giue thee the heathen for thine inheritance: and the vttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and breake them in pieces like a potters vessel.

10 Be wise now therfore, O ye Kings: be learned, ye that are iudges of the earth.

11 Serue the Lord in feare: and reioyce vnto him with reuerence.

12 Kisse the Sonne lest he be angry, and so yee perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

LOrd, how are they encreated that trouble mee: many are they that rise against me.

2 Many one there be that say of my soule There is no helpe for him in his God.

3 But thou, O Lord, art my defender thou art my worship, and the lifter vp of mine head.

4 I did call vpon the Lord with my voyce and he heard me out of his holy hill,

5 I laid me downe and slept, and rose vp againe: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that haue set themselues against me roundabout.

7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and the blessing is vpon the people.

Cum inuocarem. Psal. 4.

HEare me when I call, O God of my righteousnesse: for thou hast set me at liberty when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and haue such pleasure in vanity, and seeke after leasing?

3 Know this also that the Lord hath chosen to

himselfe the man that is godly: when I call vpon the Lord he will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and bee still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their corne, and Wine, and oyle, increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safety.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voyce of my calling my King and my God: for vnto thee will I make my prayer.

3 My voyce shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shal any euill dwel with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the blood thirsty and deceitfull man.

7 But as for me I will come into thy house, even vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Leade me, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre, they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their vngodlinesse, for they have rebelled against thee,

12 And

12 And let all them that put their truſt in thee reioyce they ſhall euer be giuing of thankes, becauſe thou defendeſt them, they that loue thy name, ſhall be ioyfull in thee.

13 For thou Lord, wilt giue thy bleſsing vnto the righteous: and with thy fauourable kindnes wilt thou defend him as with a ſhield.

Domine ne in furore } { *Euening*
Pſal. 6. } { *prayer.*

O Lord, rebuke me not in thine indignation: neither chaſten me in thy diſpleaſure.

2 Haue mercy vpon me, O Lord, for I am weake O Lord heale me, for my bones are vexed.

3 My ſoule is alſo ſore troubled: but Lord, how long wilt thou puniſh me?

4 Turne thee, O Lord, and deliuer my ſoule: O ſaue me for thy mercies ſake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groaning, euery night waſh I my bed, and water my couch with my teares.

7 My beauty is gone for very trouble: and worne away becauſe of all mine enemies.

8 Away from me, all ye that worke vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies ſhall bee confounded, and ſore vexed: they ſhall be turned backe, and put to ſhame ſuddenly.

Domine Deus meus. Pſal. 7.

O Lord my God in thee haue I put my truſt: ſaue me from all them that perſecute me, and deliuer me.

2 Leſt he deuoure my ſoule like a lyon, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any ſuch thing or if there be any wickednes in my hands.

4 If I haue rewarded euill vnto him that deale friendly with me: yea, I haue deliuered him that without any cauſe is mine enemy.

5 Then let mine enemy perſecute my ſoule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the duſt.

6 Stand vp (O Lord) in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the Congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocency that is in me.

9 O let the wickednesse of the vngodly come to an end: but guide thou the iust.

10 For the righteous God: trieth the very heart and reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sword: he hath bent his bow and made it ready.

14 He hath prepared for him the instruments of death: hee ordaineth his arrowes against the persecuters.

15 Behold, he trauaileth with mischiefe: he hath conceiued sorrow, and brought forth vngodlinesse.

16 Hee hath grauen and digged a pit, and is fallen himselfe into the destruction that he made for other.

17 For his trauell shall come vpon his own head: and his wickednes shall fall vpon his owne pate.

18 I will giue thankes vnto the Lord according to his righteousnesse: and I will praise the Name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our Gouernour, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the auenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the Stars which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him.

5 Thou

5 Thou madeſt him lower then the Angels to crowne him with glory and worſhip.

6 Thou makeſt him to haue dominion of the workes of thy hands: and thou haſt put all things in ſubiection vnder his feet.

7 All ſheepe and oxen: yea, and ỹ beaſts of ỹ field.

8 The foules of the ayre, and the fiſhes of the Sea: and whatſoeuer walketh through the paths of ỹ Seas

9 O Lord our Gouernour: how excellent is thy Name in all the world?

Confitebor tibi Pſal. 9. } { *Morning prayer.*

I Will giue thankes vnto thee, O Lord, with my whole heart: I will ſpeake of all thy maruellous workes.

2 I will be glad & reioyce in thee: yea, my ſongs will I make of thy Name, O thou moſt Higheſt.

3 While mine enemies are driuen backe: they ſhall fall and perish at thy preſence.

4 For thou haſt maintained my right and my cauſe: thou art ſet in the Throne that iudgeſt right.

5 Thou haſt rebuked the heathen, and deſtroyed the vngodly: thou haſt put out their name for euer and euer.

6 O thou enemy, deſtructions are come to a perpetuall end: euen as the cities which thou haſt deſtroyed, their memoriall is periſhed with them.

7 But the Lord ſhall endure for euer: hee hath alſo prepared his ſeat for iudgement.

8 For he ſhall iudge the world in righteouſnes: and miniſter true iudgement vnto the people.

9 The Lord alſo will bee a defence for the oppreſſed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their truſt in thee: for thou Lord haſt neuer failed them that ſeeke thee.

11 O praiſe the Lord which dwelleth in Sion: ſhew the people of his doings.

12 For when he maketh inquiſition for blood, he remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, conſider the trouble that I ſuffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew all thy prayses within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily is their foot taken.

16 The Lord is knowne to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shalbe turned into hell: and all the people that forget God.

18 For the poore shall not alway bee forgotten: the patient abiding of ỳ meeke shal not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

WHy standest thou so farre off O Lord: and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust, doth persecute the poore: let them bee taken in the crafty wilynesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His waies are alwayes grieuous: thy Iudgements are farre aboue out of his sight, and therefore defieth he all his enemies.

6 For hee hath said in his heart, Tush, I shal neuer be cast downe: there shal no harme happen vnto me.

7 His mouth is full of cursing, deceit, and guile: vnder his tongue is vngodlinesse and vanity.

8 Hee sitteth lurking in the theeuish corners of the streets: and priuily in his lurking dens doth he murther ỳ innocent, his eyes are set against ỳ poore.

9 For hee lyeth waiting secretly, euen as a Lyon lurketh hee in his den: that hee may rauish ỳ poore.

10 Hee doth rauish the poore: when hee getteth him into his net.

11 Hee falleth downe and humbleth himself: that the congregation of the poore may fall into the hands of his captaines.

12 Hee hath said in his heart, Tush, God hath forgotten: hee hideth away his face, and hee will neuer see it.

13 Arise O Lord God) and lift vp thine hand: forget not the poore.

14 Wherfore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God, carest not for it?

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse, and thou shalt find none.

18 The Lord is King for euer and euer: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth bee no more exalted against them.

In Domino confido. Psal. 11.

IN ỹ Lord put I my trust: how say yee then to my soule, that shee should flee as a bird vnto the hill?

2 For loe, the vngodly bend their bow, and make ready their arrowes within ỹ quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seat is in heauen.

5 His eyes consider the poore: and his eye-lids try the children of men.

6 The Lord alloweth the righteous: but the vngodly, and him that delighteth in wickednes, doth his soule abhorre.

7 Vpon the vngodly hee shall raine snares, fire, and brimstone, storme and tempest: this shall bee their portion to drinke.

8 For the righteous Lord loueth righteousnesse: his countenance will behold the thing that is iust.

Salomon

Saluum me fac } {*Euening*
Pſal. 12. } {*prayer.*

HElpe me Lord, for there is not one godly left: for the faithful are miniſhed from among the children of men.

2 They talke of vanity euery one with his neighbour: they doe but flatter with their lips, and diſſemble with their double heart.

3 The Lord ſhall root out all deceitfull lips, and the tongue that ſpeaketh proud things.

4 Which haue ſaid, With our tongue we will preuaile: we are they that ought to ſpeake, who is Lord ouer vs?

5 Now for the comfortleſſe troubles ſake of the needy: and becauſe of the deepe ſighing of the poore,

6 I will vp (ſaith the Lord:) and will ſet at reſt euery one from him that ſwelleth againſt him: and will ſet them at reſt.

7 The words of the Lord are pure words: euen as the ſiluer which from the earth is tried and purified ſeuen times in the fire.

8 Thou ſhalt keepe them, O Lord: thou ſhalt preſerue him from this generation for euer.

9 The vngodly walke on euery ſide: when they are exalted, the children of men are put to rebuke.

Vſquequo Domine. Pſal. 13.

HOw long wilt thou forget me O Lord, for euer: how long wilt thou hid thy face from me?

2 How long ſhall I ſeeke counſell in my ſoule, and be ſo vexed in my heart: how long ſhall mine enemies triumph ouer me?

3 Conſider and heare me O Lord my God: lighten mine eyes, that I ſleepe not in death.

4 Leſt mine enemie ſay I haue preuailed againſt him: for if I bee caſt downe, they that trouble me will reioyce at it.

5 But my truſt is in thy mercy: and my heart is ioyfull in thy ſaluation.

6 I will ſing of the Lord, becauſe he hath dealt ſo louingly with me: yea, I will praiſe the name of the Lord moſt Higheſt.

Dixit inſipiens. Pſal. 14.

THe foole hath ſaid in his heart: there is no God.

2 They are corrupt & become abomi-

their doings : there is not one that doth good (no not one.

3 The Lord looked downe from heauen vpon the children of men : to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable : there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued : the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse their feet are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not known, there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers of mischiefe : eating vp my people as it were bread?

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was :) for God is in the generation of the righteous.

10 As for you, ye haue made a mock at the counsel of the poore: because hee putteth his trust in ỹ Lord

11 Who shal giue saluation vnto Israel out of Sion: when the Lord turneth the captiuity of his people, then shall Iacob reioyce, and Israel shall be glad.

Domine quis habitabit. Psal. 15. { *Morning prayer.*

LOrd, who shall dwell in thy tabernacle : or who shall rest vpon thy holy hill?

2 Euen he that leadeth an vncorrupt life : and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath vsed no deceit in his tongue; nor done euill to his neighbour : and hath not slandered his neighbour.

4 He that setteth not by himselfe, but is lowly in his owne eyes : and maketh much of them that feare the Lord.

5 He that sweareth vnto his neighbour, and disappointeth him not : though it were to his owne hinderance.

6 He that hath not giuen his mony vpon vsury: nor taken reward against the innocent. 7 Who-

7 Who ſo doth theſe things: ſhal neuer fall.

Conſerua me. Pſal. 16.

PReſerue mee, O God: for in thee haue I put my truſt.

2 O my ſoule, thou haſt ſaid vnto the Lord: Thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon ſuch as excell in vertue.

4 But they that runne after another god: ſhall haue great trouble.

5 Their drinke offrings of bloud will I not offer: neither make mention of their names within my lips.

6 The Lord himſelfe is the portion of mine inheritance, and of my cup: thou ſhalt maintaine my lot.

7 The lot is fallen vnto mee in a faire ground: yea, I haue a goodly heritage.

8 I will thanke the Lord for giuing me warning: my reines alſo chaſten me in the night ſeaſon.

9 I haue ſet God alwayes before me: for he is on my right hand, therefore I ſhall not fall.

10 Wherefore my heart was glad, and my glory reioyced: my fleſh alſo ſhall reſt in hope.

11 For why? thou ſhalt not leaue my ſoule in hell: neither ſhalt thou ſuffer thy holy One to ſee corruption.

12 Thou ſhalt ſhew mee the path of life, in thy preſence is the fulneſſe of ioy: and at thy right hand there is pleaſure for euermore.

Exaudi Domine iuſtitiam. Pſal. 17.

HEare the right, O Lord, conſider my complaint: and hearken vnto my prayer that goeth not out of fained lips.

2 Let my ſentence come forth from thy preſence: & let thine eyes looke vpon the thing that is equal.

3 Thou haſt prooued and viſited mine heart in the night ſeaſon, thou haſt tryed me, and ſhalt finde no wickednеſſe in mee: for I am vtterly purpoſed, that my mouth ſhall not offend.

4 Becauſe of mens workes that are done againſt the words of thy lips: I haue kept mee from the wayes of the deſtroyer.

5 O hold thou vp my goings in thy paths: that my footſteps ſlip not.

6 I haue called vpon thee, O God, for thou ſhalt

heare

heare me: encline thine eare to me, and hearken vnto my words.

7 Shew thy marueilous louing kindneſſe, thou that art the Sauiour of them which put their truſt in thee: from ſuch as reſiſt thy right hand.

8 Keepe me as the apple of an eye: hide me vnder the ſhadow of thy wings.

9 From the vngodly that trouble me: mine enemies compaſſe me round about to take away my ſoule.

10 They are incloſed in their owne fat: and their mouth ſpeaketh proud things.

11 They lye waiting in our way on euery ſide: turning their eyes downe to the ground.

12 Like as a Lyon that is greedy of his prey: and as it were a Lyons whelpe lurking in ſecret places.

13 Vp Lord, diſappoint him, and caſt him downe: deliuer my ſoule from ỳ vngodly, which is a ſword of thine.

14 From the men of thy hand, O Lord, from the men, I ſay, and from the euill world: which haue their portion in this life, whoſe bellies thou fillest with thy hid treaſure.

15 They haue children at their deſire: and leaue the reſt of their ſubſtance for their babes.

16 But as for mee, I will behold thy preſence in righteouſneſſe: and when I awake vp after thy likeneſſe, I ſhall be ſatisfied with it.

Diligam te } { *Euening*
Pſal. 18 } { *prayer.*

I Will loue thee, O Lord my ſtrength, the Lord is my ſtony rocke, and my defence: my Sauiour my God, and my might, in whom I will truſt, my buckler, the horne alſo of my ſaluation, and my refuge.

2 I will call vpon the Lord, which is worthy to be praiſed: ſo ſhall I be ſafe from mine enemies.

3 The ſorrowes of death compaſſed me, and the ouer flowings of vngodlines made me afraid.

4 The paines of hell came about me: the ſnares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So ſhall hee heare my voyce out of his holy Temple: and my complaint ſhall come before him, it ſhall enter euen into his eares.

7 The

7 The earth trembled and quaked : the very foundations also of the hils shooke, and were remooned, because he was wroth.

8 There went a smoake out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 He bowed the heauens also, and came downe and it was darke vnder his feet.

10 He rode vpon the Cherubims and did flie: came flying vpon the wings of the wind.

11 Hee made darkenesse his secret place: his pauilion round about him with darke water, and thicke clouds to couer him.

12 At the brightnesse of his presence his cloudes remooned: haile stones and coales of fire.

13 The Lord also thundred out of heauen, and the Highest gaue his thunder: haile stones & coales of fire.

14 He sent out his arrowes and scattered them: he cast foorth lightnings and destroyed them.

15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 Hee shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliuer mee from my strongest enemy: and from them which hate mee, for they are too mightie for mee.

18 They preuented mee in the day of trouble: but the Lord was my vpholder.

19 Hee brought mee foorth also into a place of libertie: hee brought mee foorth, euen because he had a fauour vnto mee.

20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall hee recompence mee.

21 Because I haue kept the wayes of the Lord: and haue not forsaken my God, as y wicked doeth.

22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from mee.

23 I was also vncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lord reward mee after my righteous dealing: and according vnto the clean-

cleanneſſe of my hands in his eye ſight.

25 With the holy, thou ſhalt be holy: and with the perfect man, thou ſhalt be perfect.

26 With the cleane thou ſhalt bee cleane: and with the froward thou ſhalt learne frowardneſſe.

27 For thou ſhalt ſaue the people that are in aduerſitie: and ſhalt bring downe the high lookes of the proud.

28 Thou alſo ſhalt light my candle: the Lord my God ſhall make my darkeneſſe to be light.

29 For in thee I ſhall diſcomfit an hoſte of men and with the helpe of my God, I ſhall leap ouer ỳ wall

30 The way of God, is an vndefiled way, the word of the Lord alſo is tried in the fire: he is the defender of them that put their truſt in him.

31 For who is God but the Lord? or who hath any ſtrength except our God?

32 It is God that gudeth mee with ſtrength of warre: and maketh my way perfect.

33 Hee maketh my feet like Harts feet: and ſetteth me vp on high.

34 Hee teacheth mine hands to fight: and mine armes ſhall breake euen a bow of ſteele.

35 Thou haſt giuen mee the defence of thy ſaluation: thy right hand alſo ſhall hold me vp, and thy louing correction ſhall make mee great.

36 Thou ſhalt make roome enough vnder me for to goe: that my foot-ſteps ſhall not ſlide.

37 I will follow vpon mine enemies, and ouertake them: neither will I turne againe vntill I haue deſtroyed them.

38 I will ſmite them that they ſhall not be able to ſtand: but fall vnder my feet.

39 Thou haſt girded me with ſtrength vnto the battell: thou ſhalt throw downe mine enemies vnder mee.

40 Thou haſt made mine enemies alſo to turne their backes vpon mee: and I will deſtroy them that hate mee.

41 They ſhall cry, but there ſhall bee none to helpe them: yea, euen vnto the Lord ſhall they cry, but he ſhall not heare them.

42 I will beat them as ſmall as the duſt before the wind: I will caſt them out as the clay in the ſtreets.

43 Thou

43 Thou shalt deliuer mee from the striuings of the people: and thou shalt make mee the head of the heathen.

44 A people whom I haue not knowne: shall serue mee.

45 Assoone as they heare of mee, they shall obey mee: but ỳ strange children shal dissemble with me.

46 The strange children shall faile: and be afraid out of their prisons.

47 The Lord liueth, and blessed bee my strong helper: and praised be the God of my saluation.

48 Euen the God that seeth that I be auenged, and subdueth the people vnto mee.

49 It is he that deliuereth mee from my cruel enemies, and setteth mee vp aboue mine aduersaries: thou shalt rid me from the wicked man.

50 For this cause will I giue thankes vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.

51 Great prosperitie giueth hee vnto his King, and sheweth louing kindnesse vnto Dauid his anointed, and to his seed for euermore.

Cæli enarrant. Psal. 19.

THe heauens declare the glory of God: and the firmament sheweth his handy worke.

2 One day telleth another: and one night certifieth another.

3 There is neither speech nor language: but their voyces are heard among them.

4 Their sound is gone out into all lands: and their words vnto the ends of the world.

5 In them hath he set a Tabernacle for the Sunne, which commeth forth as a bridegroome out of his chamber, and reioyceth as a gyant to runne his course.

6 It goeth forth from the vttermost part of the heauen, & runneth about vnto the end of it again: and there is nothing hid from the heate thereof.

7 The Law of the Lord is an vndefiled Law, conuerting the soule: the Testimonie of the Lord is sure, and giueth wisedome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold sweeter also then honey and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

13 Keep thy seruant also from presumptuous sins lest they get the dominion ouer me: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart be alway acceptable in thy sight.

15 O Lord, my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fullfill all thy mind.

5 We will reioyce in thy saluation and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his anoynted: and will heare him from his holy heauen, euen with the wholsome strength of his right hand.

7 Some put their trust in charets, and some in horses: but wee will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his heart desire and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of

of goodneſſe: and ſhalt ſet a crowne of pure gold vpon his head.

4 Hee aſked life of thee, and thou gaueſt him long life: euen for euer and euer.

5 His honour is great in thy ſaluation: glory and great worſhip ſhalt thou lay vpon him.

6 For thou ſhalt giue him euerlaſting felicity, & make him glad with the ioy of thy countenance.

7 And why? becauſe the king putteth his truſt in the Lord, and in the mercy of the moſt higheſt he ſhall not miſcarry.

8 All thine enemies ſhall feele thine hand: thy right hand ſhall find out them that hate thee.

9 Thou ſhalt make them like a fiery ouen in time of thy wrath: the Lord ſhall deſtroy them in his diſpleaſure, and the fire ſhall conſume them.

10 Their fruit ſhalt thou root out of the earth, and their ſeed from among the children of men.

11 For they intended miſchiefe againſt thee, and imagined ſuch a deuice as they are not able to performe.

12 Therefore ſhalt thou put them to flight, and the ſtrings of thy bow ſhalt thou make ready againſt the face of them.

13 Be thou exalted Lord in thine owne ſtrength, ſo will we ſing and praiſe thy power.

Deus Deus meus } { *Euening*
Pſal. 22. } { *Prayer.*

MY God, my God (looke vpon me) why haſt thou forſaken me: and art ſo farre from my health and from the words of my complaint?

2 O my God I cry in the day time, but thou heareſt not and in the night ſeaſon alſo I take no reſt.

3 And thou continueſt holy: O thou worſhip of Iſrael.

4 Our fathers hoped in thee: they truſted in thee, and thou diddeſt deliuer them.

5 They called vpon thee and were holpen: they put their truſt in thee and were not confounded.

6 But as for me, I am a worme, and no man: a very ſcorne of men, and the outcaſt of the people.

7 All they that ſee me, laugh me to ſcorne: they ſhoot out their lips, and ſhake their heads, ſaying.

8 He truſted in God that he would deliuer him:

let

him deliuer him, if he will haue him.

9 But thou art he that tooke me out of my mothers wombe: thou waſt my hope when I hanged yet vpon my mothers breaſts.

10 I haue beene left vnto thee euer ſince I was borne: thou art my God, euen from my mothers wombe.

11 O go not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about me: fat bulles of Baſan cloſe me in on euery ſide.

13 They gape vpon me with their mouthes: as it were a ramping and roaring Lyon.

14 I am powred out like water, and all my bones are out of ioynt: my heart alſo in the midſt of my body is euen like melting waxe.

15 My ſtrength is dried vp like a potſheard, and my tongue cleaueth to my gummes: and thou ſhalt bring me into the duſt of death.

16 For (many) dogs are come about me: and the counſell of the wicked layeth ſiege againſt me.

17 They pierced my hands and my feet: I may tell all my bones: they ſtand ſtaring and looking vpon me.

18 They part my garments among them: and caſt lots vpon my veſture.

19 But be not thou far from me, O Lord: thou art my ſuccour, haſt thee to helpe me.

20 Deliuer my ſoule from the ſword: my darling from the power of the dog.

21 Saue me from the Lyons mouth: thou haſt heard me alſo from among the hornes of the Vnicornes.

22 I will declare thy Name to my brethren: in the midſt of the Congregation will I praiſe thee.

23 O praiſe the Lord, ye that feare him: magnifie him, all ye of the ſeed of Iacob, and feare him all ye ſeed of Iſrael.

24 For hee hath not deſpiſed nor abhorred the low eſtate of the poore: hee hath not hid his face from him: but when he called vnto him, he heard him.

25 My praiſe is of thee in the great Congregation: my vowes will I performe in the ſight of them that feare him.

26 The poore ſhall eate and bee ſatisfied: they

that

that seeke after the Lord, shall praise him, y heart shall liue for euer.

27 All the ends of the world shall rem themselues, and be turned vnto the Lord: an the kindreds of the nations shal worship before

28 For the kingdome is the Lords; and he is gouernour among the people.

29 All such as bee fat vpon earth: haue and worshipped.

30 All they that goe downe into the dust, k kneele before him: and no man hath quicken owne soule.

31 My seed shall serue him: they shalbe co vnto the Lord for a generation.

32 They shall come: and the heauens shall clare his righteousnes: vnto a people that sh borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my shepheard: therefore ca lacke nothing.

2 Hee shall feede me in a greene pasture: lead me forth besides the waters of comfort.

3 He shall conuert my soule: and bring me in the paths of righteousnesse for his Name sak

4 Yea though I walke thorow the valley o shadow of death, I will feare none euill: for art with me, thy rod and thy staffe comfort m

5 Thou shalt prepare a table before me them that trouble me: thou hast anointed my with oyle, and my cup shall be full.

6 But thy louing kindnesse and mercy shal low me all the dayes of my life: and I will d in the house of the Lord for euer.

Domini est terra. Psal. 24. } *Morning prayer.*

THe earth is the Lords, and all that therein compas of the world, & they that dwell

2 For hee hath founded it vpon the Seas: prepared it vpon the floods.

3 Who shall ascend into the hill of the L or who shall rise vp in his holy place?

4 Euen hee that hath cleane hands, and p heart: and that hath not lift vp his mind to va not sworne to deceiue his neighbour.

5 He shall receiue the blessing from the Lord
and righteousnesse from the God of his saluation.
6 This is the generation of them that seeke him:
even of them that seeke thy face, O Iacob.
7 Lift vp your heads, O ye gates, and be ye lift
vp ye euerlasting doores: and the King of glory shal
come in.
8 Who is the king of glory: it is the Lord strong
and mighty, euen the Lord mighty in battell.
9 Lift vp your heads, O ye gates, & be ye lift vp ye
euerlasting doores: and the King of glory shalcome in
10 Who is the King of glory: euen the Lord of
hosts, he is the king of glory.

Ad te Domine. Psal. 25.

VNto thee, O Lord, will I lift vp my soule, my God, I haue put my trust in thee: O let me not be confounded: neither let mine enemies triumph ouer me.
2 For all they that hope in thee, shall not be ashamed: but such as transgresse without a cause, shall be put to confusion.
3 Shew me thy wayes, O Lord: and teach me thy pathes.
4 Lead me forth in thy trueth, and learne me: for thou art the God of my saluation, in thee hath bin my hope all the day long.
5 Cal to remembrance, O Lord, thy tender mercies, and thy louing kindnesse which hath bin euer of old
6 O remember not the sins and offences of my youth: but according to thy mercy thinke thou vpon me (O Lord) for thy goodnes.
7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.
8 Them that be meeke shall he guide in Iudgement: and such as be gentle, them shall he learne his way.
9 All the paths of the Lord are mercy and truth: vnto such as keepe his Couenant and his Testimonies.
10 For thy Names sake, O Lord: be mercifull vnto my sinne, for it is great.
11 What man is he that feareth the Lord: him shall he teach in the way that he shall chuse.
12 His soule shall dwell at ease: and his seede shall inherit the land.

13 The

13 The secret of the Lord is among them that feare him: and he will shew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he shall plucke my feet out of the net.

15 Turne thee vnto mee, and haue mercy vpon me: for I am desolate and in misery.

16 The sorrowes of my heart are inlarged: O bring thou me out of my trouble.

17 Looke vpon mine aduersity and misery: and forgiue me all my sinne.

18 Consider mine enemies how many they are: and they beare a tyrannous hate against me.

19 O keep my soule, and deliuer me: let me not be confounded for I haue put my trust in thee.

20 Let perfectnesse and righteous dealing wait vpon me: for mine hope hath bin in thee.

21 Deliuer Israel, O God, out of all his trouble.

Judica me Domine. Psal. 26.

BE thou my Iudge, O Lord, for I haue walked innocently: my trust hath bin also in the Lord therefore shall I not fall.

2 Examine me, O Lord, and proue me: try out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy truth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the Congregation of the wicked: and will not sit among the vngodly.

6 I will wash my hands in innocency, O Lord: and so will I goe vnto thine Altar.

7 That I may shew the voyce of thanksgiuing: and tell of al thy wondrous workes.

8 Lord, I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the blood-thirsty.

10 In whose hands is wickednesse: and their right hands are full of gifts.

11 But as for me, I wil walke innocently, O Lord deliuer me, and be mercifull vnto me,

12 My foot standeth right: I will praise ỹ Lord in the Congregations.

Dominus

Dominus illuminatio. *Euening*
Pſal. 27. *prayer.*

THe Lord is my light and my ſaluation, whom then ſhall I feare? the Lord is the ſtrength of my life, of whom then ſhall I be afraid?

2 When the wicked, euen mine enemiee and my foes, came vpon me to eat vp my fleſh: they ſtumbled and fell.

3 Though an hoſt of men were laid againſt me, yet ſhal not my heart be afraid: & though there roſe vp war againſt me, yet will I put my truſt in him.

4 One thing haue I deſired of the Lord which I will require: euen that I may dwell in the houſe of the Lord all the daies of my life, to behold the faire beauty of the Lord, and to viſit his Temple.

5 For in the time of trouble he ſhal hide me in his Tabernacle, yea in ỳ ſecret place of his dwelling ſhal he hide me, and ſet me vp vpon a rocke of ſtone.

6 And now ſhall hee lift vp mine head: aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladneſſe: I will ſing and ſpeake praiſes vnto the Lord.

8 Heare, O vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me and heare me.

9 My heart hath talked of thee, ſeeke yee my face: thy face Lord will I ſeeke.

10 O hide not thou thy face from mee: nor caſt thy ſeruant away in diſpleaſure.

11 Thou haſt beene my ſuccour: leaue mee not, neither forſake me, O God of my ſaluation.

12 When my father and my mother forſake me Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way becauſe of mine enemies.

14 Deliuer me not ouer into the will of mine aduerſaries: for there are falſe witneſſes riſen vp againſt me, and ſuch as ſpeake wrong.

15 I ſhould vtterly haue fainted, but that I beleeue verely to ſee the goodneſſe of the Lord in the land of the liuing.

16 O tarry thou the Lords leiſure: be ſtrong and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Ad te Domine. Psal 28.

VNto thee will I cry, O Lord my strength: thinke no scorne of mé, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions, when I cry vnto thee: when I hold vp my hands toward the Mercy-seat of thy holy Temple.

3 O plucke me not away, neither destroy me with the vngodly and wicked doers: which speak friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds and according to the wickednes of their owne inuentions.

5 Recompense them after the work of their hands: pay them that they haue deserued.

6 For they regard not in their mind the works of the Lord, nor the operation of his hands: therefore shall hee breake them downe, and not build them vp.

7 Praised bee the Lord: for hee hath heard the voyce of my humble petitions,

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholsome defence of his anoynted.

10 O saue thy people and giue thy blessing vnto thine inheritance: feede them, and set them vp for euer.

Afferte Domino. Psal 29.

BRing vnto the Lord (O ye mighty) bring young rammes vnto the Lord: ascribe vnto the Lord worthip and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worthip.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the Sea, the voyce of the Lord is mighty in operation: the voyce of the Lord is a glorious voyce.

5 The voice of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 Hee

6 He made them also to skip like a calfe: Libanus also and Syrion like a young Vnicorne.

7 The voyce of the Lord diuideth the flames of fire: the voyce of the Lord shaketh the wildernes: yea, the Lord shaketh the wilderneſſe of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth young, & diſcouereth the thicke bushes: in his Temple doth euery man speake of his honor.

9 The Lord ſitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue ſtrength vnto his people the Lord shall giue his people the bleſsing of peace.

Exaltabo te Domine. } { *Morning*
Pſal. 30. } { *prayer.*

I Will magnifie thee, O Lord, for thou haſt ſet me vp: and not made my foes to triumph ouer me.

2 O Lord, my God, I cryed vnto thee: and thou haſt healed me.

3 Thou Lord haſt brought my ſoule out of hell: thou haſt kept my life from them that goe downe to the pit.

4 Sing praiſes to the Lord (O ye Saints of his:) and giue thankes to him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinckling of an eye, & in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

6 And in my proſperity I ſaid, I ſhall neuer bee remooued: thou Lord of thy goodneſſe hadſt made my hill ſo ſtrong.

7 Thou diddeſt turne thy face (from me:) and I was troubled.

8 Then cryed I vnto thee, O Lord: and gate me vnto my Lord right humbly.

9 What profit is therein my blood: when I goe downe into the pit?

10 Shall the duſt giue thankes vnto thee: or ſhall it declare thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord be thou my helper.

12 Thou haſt turned my heauines into ioy, thou haſt put off my ſackcloth, and gridded mee with gladneſſe.

13 Therefore ſhall euery good man ſing of thy

praise without ceasing, O my God, I will giue thankes vnto the for euer.

In te Domine speraui. Psal. 31.

IN thee, O Lord, haue I put my trust: let me neuer be put to confusion, deliuer me in thy righteousnesse.

2 Bow downe thine eare to me: make haste to deliuer me.

3 And be thou my strong rocke, and the house of defence: that thou mayest saue me.

4 For thou art my stronge rocke, and my castle: be thou also my guid, & lead me for thy names sake.

5 Draw mee out of the net that they haue laid priuily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed mee, O Lord, thou God of trueth.

7 I haue hated them that hold of superstitious vanities: and my trust hath beene in the Lord.

8 I will be glad and reioyce in thy mercy: for thou hast considered my trouble, and hast knowen my soule in aduersities.

9 Thou hast not shut me vp into the hand of y enemie: but hast set my feet in a large roome.

10 Haue mercy vpon me, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule, and my body.

11 For my life is waxen old with heauinesse: and my yeeres with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, did conuey themselues from me.

14 I am cleane forgotten, as a dead man out of mind: I am become like a broken vessell.

15 For I haue heard the blasphemy of the multitude: and feare is on euery side, while they conspire together against mee, and take their counsell to take away my life.

16 But my hope hath beene in thee, O Lord: I haue said, Thou art my God.

17 My time is in thine hand, deliuer mee from the hand of mine enemies: and from them that persecute me,

18 Shew

18 Shew thy ſeruant the light of thy countenance: and ſaue me for thy mercies ſake.

19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly bee put to confuſion, and be put to ſilence in the graue.

20 Let the lying lips be put to ſilence: which cruelly, diſdainfully, and deſpightfully ſpeake againſt the righteous.

21 O how plentifull is thy goodneſſe, which thou haſt laid vp for them that feare thee: and that thou haſt prepared for them that put their truſt in thee, euen before the ſonnes of men.

22 Thou ſhalt hide them priuily by thine owne preſence, from the prouoking of all men: thou ſhalt keepe them ſecretly in thy Tabernacle from the ſtriſe of tongues.

23 Thankes be to the Lord: for he hath ſhewed me marueilous great kindneſſe in a ſtrong city.

24 And when I made haſte, I ſaid: I am caſt out of the ſight of thine eies.

25 Neuertheleſſe, thou heardeſt the voice of my prayer: when I cried vnto thee.

26 O loue the Lord, all ye his Saints: for the Lord preſerueth them that are faithfull, and plenteouſly rewarded the proud doer.

27 Be ſtrong, and he ſhal ſtabliſh your heart: all ye that put your in truſt in the Lord.

Beati quorum. } { *Euening*
Pſal. 32. } { *prayer.*

BLeſſed is he whoſe vnrighteouſneſſe is forgiuen: and whoſe ſinne is couered.

2 Bleſſed is the man vnto whom the Lord imputeth no ſinne: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my dayly complaining.

4 For thy hand is heauy vpon me day and night and my moyſture is like the drought in Summer.

5 I will knowledge my ſinne vnto thee, and mine vnrighteouſneſſe haue I not hid.

6 I ſaid, I will confeſſe my ſinnes vnto the Lord and ſo thou forgaueſt the wickedneſſe of my ſinne.

7 For this ſhall euery one that is godly, make his prayer vnto thee in a time when thou mayeſt be

found, but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue me from trouble, thou shalt compasse me about with songs of deliuerance.

9 I will informe thee, and teach thee in the way wherin thou shalt goe, and I will guide thee with mine eie.

10 Be not like to horse and mule, which haue no vnderstanding, whose mouthes must bee holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly, but who so putteth his trust in the Lord, mercy embraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord, and be ioyfull all ye that are true of heart.

Exaltate iusti. Psal. 33.

REioyce in the Lord, O ye righteous, for it becommeth well the iust to be thankefull.

2 Praise the Lord with harpe, sing Psalmes vnto him with the Lute and instrument of ten strings

3 Sing vnto the Lord a new song, sing prayses lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth righteousnesse and iudgement, the earth is full of the goodnesse of the Lord.

6 By the word of ỹ Lord were the heauens made & all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the Sea together, as it were vpon an heape, and laieth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord, stand in awe of him, all ye that dwell in the world.

9 For he spake and it was done, hee commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought, maketh the deuices of the people to bee of none effect, , and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehouah,

Iehoua, and blessed are the folke that hee hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men, from the habitation of his dwelling, he considereth all them that dwell in the earth.

14 Hee fashioneth all the hearts of them, and vnderstandeth all their workes.

15 There is no King that can bee saued by the multitude of an host, neither is any mighty men deliuered by much strength.

16 An horse is counted but a vaine thing to saue a man: neither shall hee deliuer any man by his great strength.

17 Behold, the eie of the Lord is vpon them that feare him: and vpon them that put their trust in his mercie.

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently tarried for the Lorde: for he is our helpe and our shield.

20 For our heart shall reioyce in him: because we haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I Will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O praise the Lord with me: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eie vnto him, and were lightned and their faces were not ashamed.

6 Loe, the poore crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that feare him and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord, ye that be his Saints: for they that feare him lacke nothing.

10 The Lions doe lacke, and suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken vnto me; I will teach you the feare of the Lord.

12 What man is hee that lusteth to liue, and would faine see good daies: keepe thy tongue from euill, and thy lips that they speake no guile.

13 Eschew euill, and doe good: seeke peace, and ensue it.

14 The eies of the Lord are ouer the righteous, and his eares are open vnto their prayers.

15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them, and deliuereth them out of all their troubles.

17 The Lord is nigh vnto them that are of a contrite heart; and will saue such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord deliuereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the vngodly: and they that hate the righteous shall be desolate.

21 The Lord deliuereth the soules of his seruants: and all they that put their trust in him shall not be destitute.

Iudica me Domine. } *Morning*
Psal. 35. } *prayer.*

PLead thou my cause, O Lord, with them that striue with me: and fight thou against them that fight against me.

2 Lay hand vpon the shield and buckler: and stand vp to helpe me.

3 Bring forth the speare, and stop the way against them that persecute me: say vnto my soule, I am thy saluation.

4 Let them bee confounded and put to shame, that seeke after my soule: let them be turned back, and brought to confusion that imagine mischiefe

5 Let them bee as the dust before the winde: and the Angel of the Lord scattering them.

6 Let

6 Let their way be darke and ſlippery: and let the Angel of the Lord perſecute them.

7 For they haue priuily laid their net to deſtroy me without a cauſe: yea, euen without a cauſe haue they made a pit for my ſoule.

8 Let a ſudden deſtruction come vpon him vnawares, and his net that he hath laid priuily, catch himſelfe: that he may fal into his owne miſchiefe

9 And my ſoule be ioyfull in the Lord: it ſhall reioyce in his ſaluation.

10 All my bones ſhall ſay, Lord, who is like vnto thee, which deliuereſt the poore from him that is too ſtrong for him: yea, the poore, and him that is in miſery, from him that ſpoileth him.

11 Falſe witneſſe did riſe vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great diſcomfort of my ſoule.

13 Neuertheleſſe, when they were ſicke, I put on ſackcloth and humbled my ſoule with faſting: and my prayer ſhall turne into mine owne boſome.

14 I behaued my ſelfe as though it had beene my friend or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduerſitie they reioyced, and gathered them together: yea, the very abiects came together againſt me vnawares, making mowes at me and ceaſed not.

16 With the flatterers were buſie mockers: which gnaſhed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my ſoule from the calamities which they bring on me, and my darling from the Lyons.

18 So wil I giue thee thanks in the great Congregation: I will praiſe thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eies, that hate me without a cauſe.

20 And why? their communing is not for peace but they imagine deceitful words againſt them that are quiet in the land.

21 They gaped on mee with their mouthes, and ſaid: Fie on thee, fie on thee, we ſaw it with our eies

22 This thou haſt ſeene, O Lord: hold not thy

tongue then, goe not farre from me, O Lord.

23 Awake, and ſtand vp to iudge my quarrell: auenge thou my cauſe, my God and my Lord.

24 Iudge me, O Lord, my God, according to thy righteouſneſſe: and let them not triumph ouer me

25 Let them not ſay in their hearts, There, there ſo would we haue it: neither let them ſay, We haue deuoured him.

26 Let them bee put to confuſion and ſhame together, that reioyce at my trouble: let them bee cloathed with rebuke and diſhonour, that boaſt themſelues againſt me.

27 Let them be glad and reioyce, that fauour my righteous dealing: yea, let them ſay alway, Bleſſed be the Lord which hath pleaſure in the proſperity of his ſeruant.

28 And as for my tongue, it ſhall bee talking of thy righteouſneſs: and of thy praiſe all the day long.

Dixit iniuſtus. Pſal. 36.

MY heart ſheweth me the wickedneſſe of the vngodly: that there is no feare of God before his eyes.

2 For he flattereth himſelfe in his owne ſight: vntill his abominable ſinne be found out.

3 The words of his mouth are vnrighteous, and full of deceit: hee hath left off to behaue himſelfe wiſely, and to doe good.

4 He imagineth miſchiefe vpon his bed, and hath ſet himſelfe in no good way: neither doth hee abhorre any thing that is euill.

5 Thy mercy (O Lord) reacheth vnto the heauens: and thy faithfulneſſe vnto the clouds.

6 Thy righteouſneſſe ſtandeth like the ſtrong mountaines: thy iudgements are like the great deepe.

7 Thou Lord, ſhalt ſaue both man and beaſt, how excellent is thy mercy, O God: and the children of men ſhall put their truſt vnder the ſhadow of thy wings.

8 They ſhall be ſatisfied with the plenteouſneſſe of thy houſe: and thou ſhalt giue them drinke of thy pleaſures, as out of the riuer.

9 For with thee is the well of life: and in thy Light ſhall we ſee light.

10 O continue foorth thy louing kindneſſe vnto them that know thee: and thy righteouſneſſe vnto them that are true of heart.

11 O Let not the foot of pride come againſt me: and let not the hand of the vngodly caſt mee down.

12 There are they fallen (all) that worke wickednesse: they are caſt downe, and ſhall not be able to ſtand.

Noli æmulari. *Pſal.* 37. } *Euening prayer.*

FRet not thy ſelfe becauſe of the vngodly: neither be thou enuious againſt the euill doers.

2 For they ſhall ſoone bee cut downe like the graſſe: and bee withered euen as the greene herbe.

3 Put thou thy truſt in ỹ Lord, & bee doing good: dwell in the land, and verely thou ſhalt be fed.

4 Delight thou in the Lord: and he ſhall giue thee thy hearts deſire.

5 Commit thy way vnto the Lord, and put thy truſt in him: and he ſhall bring it to paſſe.

6 Hee ſhall make thy righteouſneſſe as cleare as the Light: and thy iuſt dealing as the noone day.

7 Hold thee ſtill in the Lord, and abide patiently vpon him: but grieue not thy ſelfe at him whoſe way doth proſper, againſt the man that doeth after euill counſels.

8 Leaue off from wrath, and let goe diſpleaſure fret not thy ſelfe, elſe ſhalt thou be moued to doe euill.

9 Wicked doers ſhal bee rooted out: & they that patiently abide the Lord, thoſe ſhall inherit the land.

10 Yet a little while, and the vngodly ſhall bee cleane gone: thou ſhalt looke after his place, and he ſhall be away.

11 But the meeke ſpirited ſhall poſſeſſe the earth & ſhal be refreſhed in the multitude of peace.

12 The vngodly ſeeketh counſell againſt the iuſt: and gnaſheth vpon him with his teeth.

13 The Lord ſhall laugh him to ſcorne: for hee hath ſeene that his day is comming.

14 The vngodly haue drawne out the ſword, and haue bent their bow: to caſt downe the poore and needy, & to ſlay ſuch as bee of a right conuerſation.

15 Their ſword ſhall goe thorow their owne heart: and their bow ſhall be broken.

16 A ſmall thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly ſhall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godlie: and their inheritance ſhall endure for euer.

19 They ſhall not be confounded in the perilous time: and in the dayes of dearth they ſhall haue enough.

20 As for the vngodly they ſhall periſh, and the enemies of the Lord ſhall conſume as the fat of lambes: yea, euen as the ſmoak ſo ſhall they conſume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is merciſull and liberall.

22 Such as be bleſſed of God, ſhall poſſeſſe the land: & they that be curſed of him, ſhal be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himſelfe.

24 Though he fall he ſhall not be caſt away: for the Lord vpholdeth him with his hand.

25 I haue been young, and now am old: and yet ſaw I neuer the righteous forſaken, nor his ſeede begging their bread.

26 The righteous is euer merciſull and lendeth: and his ſeed is bleſſed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: he forſaketh not his that bee godly, but they are preſerued for euer.

29 The righteous ſhall be puniſhed: as for the ſeed of the vngodly it ſhall be rooted out.

30 The righteous ſhall inherit the land: and dwell therein for euer.

31 The mouth of the righteous is exerciſed in wiſedome: and his tongue will be talking of Iudgement.

32 The Law of God is in his heart: and his goings ſhall not ſlide.

33 The vngodly ſeeth the righteous: and ſeeketh occaſion to ſlay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shal perish, thou shalt see it

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene bay tree.

37 And I went by and loe, he was gone: I sought him but his place could no where be found.

38 Keepe innocency, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shal perish together: and the end of the vngodly, is they shall be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: he shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine in furore. } { *Morning*
Psal. 38. } { *prayer.*

PVt mee not to rebuke (O Lord) in thine anger: neither chasten mee in thy heauy displeasure.

2 For thine arrowes sticke fast in mee: and thy hand presseth me sore.

3 There is no health in my flesh because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer my head: & are like a sore burden to heauy for mee to beare.

5 My wounds stinke, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery that I goe mourning all the day long.

7 For my loines are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers & my neighbours did stand looking vpon my trouble: and my kinsmen stood a farre off.

12 They

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord haue I put my trust: thou shalt answere for me, O Lord, my God.

16 I haue required that they (euen mine enemies) should not triumph ouer me: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednesse: and be sorry for my sinne.

19 But mine enemies liue and are mighty: & they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against mee: because I follow ỹ thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to helpe mee: O Lord God of my saluation,

Dixi custodiam. Psal. 39.

I Said, I wil take heed to my waies: that I offend not in my tongue.

2 I will keepe my mouth, as it were with a bridle while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea euen from good words, but it was paine and griefe to me.

4 My heart was hote within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue.

5 Lord, let me know mine end, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a span long: and mine age is euen as nothing in respect of thee, and verely, euery man liuing is altogether vanity.

For

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: hee heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer me from all mine offences: and make me not a rebuke vnto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes dost chasten man for sinnes thou makest his beauty to consume away, like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares

14 For I am a stranger with thee, and a soiourner as all my Fathers were.

15 O spare me a little, that I may recouer my strength: before I goe hence, and bee no more seene

Expectans expectaui. Psal. 40.

I Waited patiently for the Lord: and he inclined vnto me: and heard my calling.

2 He brought me also out of the horrible pit, out of the mire & clay: and set my feet vpon the rocke and ordered my goings.

3 And he hath put a new song in my mouth: euen a thanksgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous works which thou hast done: like as be also thy thoughts which are to vs ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them, and speake of them: they should be moe then I am able to expresse.

8 Sacrifice and meat offring thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offrings and sacrifice for sinne hast thou not required: then said I, loe, I come.

10 In

10 In the volume of the Booke it is written of me, that I should fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnes in the great Congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath beene of thy Trueth, and of thy Saluation.

13 I haue not kept backe thy louing mercy and Truth: from the great Congregation.

14 Withdraw not thou thy mercy from mee, O Lord: let thy louing kindnes and thy trueth alway preserue me.

15 For innumerable troubles are come about me, my sinnes haue taken such hold vpon me, that I am not able to looke vp: yea, they are moe in number then the haires of my head, & mine heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make hast (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be driuen backeward, and put to rebuke that wish me euill.

18 Let them bee desolate and rewarded with shame, that say vnto mee: Fie vpon thee, fie vpon thee

19 Let all those that seeke thee, bee ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord be praised.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarrying O my God.

Beatus qui intelligit. } { *Euening*
Psal. 41. } { *prayer.*

BLessed is hee that considereth the Poore (and needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him alliue, that he may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sicke vpon his bed: make thou all his bed in his sickenesse.

4 I said

4 I ſaid, Lord bee mercifull vnto me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies ſpeake euill of mee, when ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh vanity: and his heart conceiueth falſhood within himſelfe and when he commeth forth he telleth it.

7 All mine enemies whiſper together againſt me: euen againſt me doe they imagine this euill.

8 Let the ſentence of guiltineſſe proceed againſt him: and now that he lieth let him riſe vp no more.

9 Yea, euen mine owne familiar friend, whom I truſted: which did alſo eat of my bread, hath laid great wait for me.

10 But be thou mercifull vnto me, O Lord: raiſe thou me vp againe, and I ſhall reward them.

11 By this I know thou fauoureſt me: that mine enemie doeth not triumph againſt me.

12 And when I am in my health, thou vpholdeſt me: and ſhalt ſet me before thy face for euer.

13 Bleſſed bee the Lord God of Iſrael: world without end. Amen.

Quemadmodum. Pſal. 42.

LIke as the Hart deſireth the water brookes: ſo longeth my ſoule after thee, O God.

2 My ſoule is a thirſt for God, yea, euen for the liuing God: when ſhall I come to appeare before the preſence of God?

3 My teares haue beene my meat day and night while they daily ſay vnto mee, where is now thy God?

4 Now when I thinke therupon, I powre out my heart by my ſelfe: for I went with the multitude, and brought them forth into the houſe of God.

5 In the voyce of praiſe and thankeſgiuing: among ſuch as keepe holy day.

6 Why art thou ſo full of heauines (O my ſoule:) and why art thou ſo diſquieted within me?

7 Put thy truſt in God: for I will yet giue him thanks for the helpe of his countenance.

8 My God, my ſoule is vexed within me: therefore will I remember thee, concerning the land of Iordan, and the little hill of Hermon.

9 One deepe calleth another, becauſe of the noiſe

of

of the water pipes: all thy waues and ſtormes are gone ouer me.

10 The Lord hath graunted his louing kindneſſe on the day time: and in the night ſeaſon did I ſing of him, and made my prayer vnto the God of my life.

11 I will ſay vnto the God of my ſtrength, why haſt thou forgotten mee: Why goe I thus heauily, while the enemy oppreſſeth me?

12 My bones are ſmitten aſunder as with a ſword, while mine enemies that trouble me, caſt me in the teeth.

13 Namely while they ſay daily vnto me: where is now thy God?

14 Why art thou ſo vexed, O my ſoule: and why art thou ſo diſquieted within me?

15 O put thy truſt in God: for I will yet thanke him which is ỹ helpe of my countenance, & my God.

Iudica me Deus. Pſal 43.

GIue ſentence with me, O God, and defend my cauſe againſt the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my ſtrength, why haſt thou put me from thee: and why goe I ſo heauily, while the enemy oppreſſeth me?

3 O ſend out thy light and thy Truth, that they may lead mee: and bring mee vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladneſſe: and vpon the Harpe will I giue thankes vnto thee, O God my God.

5 Why art thou ſo heauy, O my ſoule: and why art thou ſo diſquieted within me?

6 O put thy truſt in God: for I will yet giue him thanks, which is the helpe of my countenance, and my God.

Deus auribus. Pſal. 44. } { *Morning prayer.*

WEe haue heard with our eares, O God, our Fathers haue told vs: what thou haſt done in their time of old.

2 How thou haſt driuen out the heathen, with thy hand, and planted them in: how thou haſt deſtroyed the nations, and caſt them out,

3 For they gate not the land in possession thorow their owne sword: neither was it their owne arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my King, O God: send helpe vnto Iacob

6 Through thee will we ouerthrow our enemies and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe me,

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art far off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backes vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours. to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to be a by-word among the heathen: and that the people shake their heades at vs.

16 My confusion is daily before mee: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer for the enemy and auenger.

18 And though all this be come vpon vs, yet doe we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No, not when thou hast smitten vs into the place of Dragons: and couered vs with the shadow of death.

21 If wee haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out? for he knoweth the very secretes of the heart,

22 For

22 For thy ſake alſo are we killed al ỹ day long: and are counted as ſheepe appointed to be ſlaine.

23 Vp Lord, why ſleepeſt thou? Awake, and be not abſent from vs for euer.

24 Wherefore hideſt thou thy face and forgetteſt our miſery and trouble?

25 For our ſoule is brought low, euen vnto the duſt: our belly cleaueth vnto the ground.

26 Ariſe, and helpe vs: and deliuer vs for thy mercies ſake.

Eructauit cor meum. Pſal. 45.

MY heart is inditing of a good matter: I ſpeake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, becauſe, God hath bleſſed thee for euer.

4 Gird thee with thy ſword vpon thy thigh, O thou moſt mightie: according to thy worſhip and renowne.

5 Good lucke haue thou with thine honour: ride on, becauſe of the word of trueth, of meekeneſſe, & righteouſneſſe, and thy right hand ſhall teach thee terrible things.

6 Thy arrowes are very ſharpe, and the people ſhall be ſubdued vnto thee, euen in the middeſt among the Kings enemies.

7 Thy Seat (O God,) endureth for euer: the Scepter of thy Kingdome is a right Scepter.

8 Thou haſt loued righteouſneſſe, & hated iniquitie: wherefore God, (euen thy God) hath anointed thee with the oile of gladneſſe aboue thyfellowes.

9 All thy garments ſmell of Myrrhe, Aloes & Caſsia: out of the yuorie palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did ſtand the Queene in a veſture of gold wrought about ỹ diuers colours.

11 Hearken (O daughter) and conſider, incline thine eare: forget alſo thine owne people, and thy fathers houſe.

12 So ſhal the King haue pleaſure in thy beautie: for he is thy Lord (God) and worſhip thou him.

13 And

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought vnto the King in raiment of needle worke: the virgins that be her fellowes, shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers, thou shalt haue children: whom thou maiest make Princes in all lands.

18 I will remember thy Name from one generation to another: therefore shall the people giue thanks vnto thee, world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hils be carried into the midst of the Sea.

3 Though the waters thereof rage and swell: & though ỳ mountaines shake at ỳ tempest of ỳ same

4 The riuers of the flood thereof shall make glad the City of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be remooued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the Kingdomes are moued: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with vs: the God of Iacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction hee hath brought vpon the earth.

9 He maketh wars to cease in all the world: he breaketh the bow, and knappeth the speare in sunder and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen and I will be exalted in the earth.

11 The Lord of hoſtes is with vs: the God of Iacob is our refuge.

Omnes gentes plaudite. Pſal. 47.

O clap your hands together (all ye people:) O ſing vnto God with the voice of melodie.

2 For the Lord is high and to bee feared: he is the great King vpon all the earth.

3 He ſhall ſubdue the people vnder vs: and the Nations vnder our feet.

4 He ſhal chuſe out an heritage for vs: euen the worſhip of Iacob whom he loued.

5 God is gone vp with a merry noiſe: and the Lord with the ſound of the Trumpe.

6 O ſing praiſes, ſing praiſes vnto (our) God: O ſing praiſes, ſing praiſes vnto our King.

7 For God is the King of all the earth: ſing yee praiſes with vnderſtanding.

8 God reigneth ouer the heathen: God ſitteth vpon his holie Seat.

9 The Princes of the people are ioyned vnto the people of the God of Abraham: for God (which is verie high exalted) doth defend the earth as it were with a ſhield.

Magnus Dominus. Pſal. 48. } { *Morning prayer.*

GReat is the Lord, and highlie to bee praiſed: in the City of our God, euen vpon his holie hill

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North-ſide lieth the Citie of the great King: God is well knowne in her palaces as a ſure refuge.

3 For loe, the Kings of the earth: are gathered and gone by together.

4 They marueiled to ſee ſuch things they were aſtoniſhed, and ſuddenly caſt downe.

5 Feare came there vpon them, and ſorrow: as vpon a woman in her trauell.

6 Thou ſhalt breake the ſhips of the Sea: thorow the Eaſtwind.

7 Like as we haue heard, ſo haue we ſeene in the citie of the Lord of hoſtes, in the city of our God: God vpholdeth the ſame for euer.

8 We wait for thy louing kindneſſe (O God:) in the midſt of thy Temple.

9 O God

9 O God, according vnto thy Name, ſo is thy praiſe vnto the worldes end: thy right hand is full of righteouſneſſe.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: becauſe of thy iudgements.

11 Walke about Sion, and goe round about her: and tell the towers thereof.

12 Marke well her bulwarkes, ſet vp her houſes that ye may tell them that come after.

13 For this God is our God for euer and euer: he ſhall be our guide vnto death.

Audite hæc omnes. Pſal. 49.

HEare ye this all ye people: ponder it with your eares, all you that dwel in the world.

2 High and low, rich and poore: one with another

3 My mouth ſhall ſpeake of wiſedome: and my heart ſhall muſe of vnderſtanding.

4 I will encline mine eare to the parable: and ſhew my darke ſpeech vpon the harpe.

5 Wherefore ſhould I feare in the dayes of wickedneſſe: and when the wickedneſſe of my heeles compaſſeth me round about?

6 There bee ſome that put their truſt in their goods: & boaſt themſelues in the multitude of their riches

7 But no man may deliuer his brother: nor make agreement vnto God for him.

8 For it coſt more to redeeme their ſoules: ſo that he muſt let that alone for euer.

9 Yea, though he liue long: and ſee not the graue.

10 For he ſeeth that wiſemen alſo die and periſh together: as well as the ignorant and fooliſh, and leaue their riches for other.

11 And yet they thinke that their houſes ſhall continnue for euer: and that their dwelling places ſhall endure from one generation to another, and call the lands after their owne names.

12 Neuertheleſſe, man will not abide in honour: ſeeing he may be compared vnto the Beaſts that periſh, this is the way of them.

13 This is their fooliſhnes: and their poſterity praiſe their ſaying.

14 They lie in hell like ſheepe, death gnaweth vpon them, and the righteous ſhall haue domination ouer them in ỹ morning: their beauty ſhal conſume

consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hell, for he shall receiue me.

16 Be not thou afraid though one be made rich, or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dieth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee,

19 He shall follow the generation of his fathers and shall neuer see light.

20 Man being in honour hath no vnderstanding but is compared to the beasts that perish.

Deus deorum. { *Morning*
Psal. 50. { *prayer.*

THe Lord, euen the most mighty God hath spoken: and called the world from the rising vp of the Sun vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beauty.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mighty tempest shall bee stirred vp round about him.

4 He shall call the heauen from aboue: and the earth that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a Couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is iudge himselfe.

7 Heare, O my people, and I will speake, I my selfe will testifie against thee, O Israel, for I am God euen thy God.

8 I will not reproue thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hils.

11 I know all the foules vpon the mountaines: and the wild beasts of the field are in my sight.

12 If I be hungry I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest

13 Thinkeſt thou that I will eat buls fleſh: and drinke the blood of goats?

14 Offer vnto God thankeſgiuing: and pay thy vowes vnto the moſt Higheſt.

15 And call vpon me in the time of trouble: ſo will I heare thee, and thou ſhalt praiſe me.

16 But vnto the vngodly ſaid God Why doeſt thou preach my Lawes, and takeſt my Couenant in thy mouth?

17 Whereas thou hateſt to be reformed: and haſt caſt my words behind thee.

18 When thou ſaweſt a thiefe, thou conſentedſt vnto him: and haſt been partaker w̄ the adulterers.

19 Thou haſt let thy mouth ſpeake wickedneſſe: and with thy tongue thou haſt ſet foorth deceit.

20 Thou ſateſt and ſpakeſt againſt thy brother yea, and haſt ſlandered thine owne mothers ſonne.

21 Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am euen ſuch a one as thy ſelfe: but I will reproue thee, and ſet before thee the things that thou haſt done.

22 O conſider this, ye that forget God: leſt I pluck you away, and there be none to deliuer you.

23 Whoſo offereth me thankes and praiſe, he honoureth me: and to him that ordereth his conuerſation right, will I ſhew the ſaluation of God.

Miſerere mei Deus. Pſal. 51.

HAue mercy vpon me, O God, after thy great goodneſſe: according to the multitude of thy mercies, doe away mine offences.

2 Waſh me throughly from my wickedneſſe: and cleanſe me from my ſinne.

3 For I knowledge my faults: and my ſinne is euer before me.

4 Againſt thee only haue I ſinned, and done this euill in thy ſight: that thou mighteſt bee iuſtified in thy ſaying, and cleare when thou art iudged.

5 Behold, I was ſhapen in wickedneſſe: and in ſin hath my mother conceiued me.

6 But lo, thou requireſt truth in the inward parts and ſhalt make me to vnderſtand wiſdome ſecretly

7 Thou ſhalt purge me with hyſſop, and I ſhall be cleane: thou ſhalt waſh me and I ſhall bee whiter then ſnow.

8 Thou shalt make me heare of ioy and gladnes: that the bones which thou hast broken may reioyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart (O God): and renew a right spirit within me.

11 Cast me not away, from thy presence: and take not thy holy spirit from me.

12 O giue me the comfort of thy helpe again: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes vnto the wicked: and sinners shall be conuerted vnto thee.

14 Deliuer me from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lips, O Lord. & my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

19 Then shalt thou be pleased with the sacrifice of righteousnes: with the burnt offerings and oblations: then shall they offer young bullocks vpon thine Altar.

Quid gloriaris. Psal. 52.

WHy boastest thou thy selfe, thou tyrant that thou canst doe mischiefe?

2 Whereas ỹ goodnesse of God: endureth yet daily.

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharpe rasor.

4 Thou hast loued vnrighteousnes more then goodnesse: & to talke of lies more thē righteousnes.

5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.

6 Therefore shall God destroy thee for euer: he shall take thee, and plucke thee out of thy dwelling and roote thee out of the land of the liuing.

7 The righteous also shall see his, and feare: and shall laugh him to scorne.

8 Loe this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches

riches, and strengthened himselfe in his wickednes.

9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercy of God foreuer and euer.

10 I will alwaies giue thankes vnto thee, for that thou hast done: and I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. *Psal.* 53. } { *Euening Prayer*

THe foolish body hath said in his heart, There is no God.

2 Corrupt are they, and become abominable in their wickednesse, there is none that doth good.

3 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable, there is also none that doth good, no not one.

5 Are not they without vnderstanding that worke wickednesse, eating vp my people as if they would eat bread? they haue not called vpon God.

6 They were afraid where no feare was for God hath broken the bones of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the Saluation were giueu vnto Israel out of Sion, Oh that the Lord would deliuer his people out of captiuity.

8 Then should Iacob reioyce, and Israel should be right glad.

Deus in nomine. Psal. 54.

SAue me O God, for thy Names sake, and auenge me in thy strength.

2 Heare my prayer, O God, and hearken vnto the words of my mouth.

3 Behold, God is my helper: the Lord is with them that vphold my soule.

4 For strangers are risen vp against me: and tyrants (which haue not God before their eyes) seek after my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I gine thee,

and praise thy Name (O Lord :) because it is so comfortable.

7 For he hath deliuered me out of al my trouble: & mine eye hath seene his desire vpon mineenemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God : and hide not thy selfe from my petition.

2 Take heed vnto me, and heare mee : how I mourne in my prayer and am vexed.

3 The enemy cryeth so, and the vngodly commeth on so fast ; for they are minded to doe me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee : and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon me: and an horrible dread hath ouerwhelmed mee.

6 And I said, O that I had wings like a doue; for then would I flie away, and be at rest.

7 Loe, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape : because of the stormy wind and tempest.

9 Destroy their tongues (O Lord) and deuide them: for I haue spied vnrighteousnesse and strife in the city.

10 Day and night they goe about within the walles thereof: mischiefe also and sorrow are in the midst of it.

11 Wickednesse is therein : deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour, for then I could haue borne it.

13 Neither was it mine aduersary that did magnifie himselfe against me, for then (peraduenture) I would haue did my selfe from him.

14 But it was euen thou my companion, my guide, and mine owne familiar friend.

15 We tooke sweet counsell together, and walked in the house of God as friends.

16 Let death come hastily vpon them, and let them goe downe quicke into hell, for wickednes is in their dwellings, and among them.

17 As for me, I will call vpon God : and the Lord shall saue me.

18 In

18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voice.

19 It is he that hath deliuered my soule in peace, from the battel that was against me: for there were many with me.

20 Yea, euen God that endureth for euer, shall heare me, and bring them downe: for they will not turne nor feare God.

21 Hee laide his hands vpon such as bee at peace with him: and he brake his Couenant.

22 The words of his mouth were softer then butter, hauing warre in his heart: his words were smoother then oyle, and yet be they very swords.

23 O cast thy burthen vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blood thirsty and deceitfull men, shall not liue out halfe their daies: nerethelesse, my trust shall be in thee, O Lord.

Miserere mei Deus. *Psal.* 56. } { *Morning prayer.*

BEe mercifull vnto mee, O God, for man goeth about to deuoure me: hee is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they be many that fight against me, O thou most Highest.

3 Nerethelesse, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God, because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They daily mistake my words: all that they imagine is to doe me euill.

6 They hold all together & keepe themselues close, & marke my steps, whē they lay wait for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottle: are not these things noted in thy booke?

9 Whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee (O God) will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto me, O God, be mercifull vnto me, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyranny be ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause that I haue in hand.

3 He shall send from heauen: and saue me from the reproofe of him that would eat me vp.

4 God shal send foorth his mercy and trueth, my soule is among lions.

5 And I lie euen among the children of men (that are set on fire,) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens, and thy glory aboue all the earth.

7 They haue laid a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the midst of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harp: I my selfe will awake right early.

10 I will giue thankes vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy mercy reacheth vnto the heauens: and thy trueth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your minds let vpon righteousnes, O ye Congregation: and doe yee iudge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are so froward euen from their mothers wombe. assoone as they be borne, they goe astray and speake lies.

4 They are as venemous as the poyson of a serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the iaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrowes, let them be rooted out.

7 Let them consume away like a snaile, and be like the vntimely fruit of a woman: and let them not see the Sunne.

8 Or euer your pots be made hot with thornes: so let indignation vexe him, euen as a thing that is raw.

9 The righteous shall reioyce, when he seeth the vengeance: hee shall wash his footsteps in the blood of the vngodly.

10 So that a man shall say, Verely there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Eripe me de inimicis. Psal. 59. } {*Euening prayer.*

DEliuer me from mine enemies (O God) defend me from them that rise vp against mee.

2 O deliuer me from the wicked doers: and saue me from the blood thirsty men.

3 For loe, they lie waiting for my soule: the mighty men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselues without my fault: arise thou therefore to helpe mee behold.

5 Stand vp (O Lord God of hostes) thou God of Israel, to visit all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.

6 They goe to and fro in the euening: they grin like a dog, and runne about through the city.

7 Behold, they speake with their mouth, and swords are in their lips: for who doeth heare?

8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.

9 My strength will I ascribe vnto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously: & God shall let me see my desire vpon my enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Iacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a doge, and will goe about the Citty.

15 They will runne here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal. 60.

O God thou hast cast vs out, and scattered vs abroad: thou hast also beene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauy things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead

7 Gilead is mine, and Manasses is mine: Ephraim also is ỹ strength of my head, Iudah is my law giuer

8 Moab is my washpot, ouer Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city: who will bring me into Edom?

10 Hast thou not cast vs out, O God: wilt not thou, O God, goe out with our hostes?

11 O be thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will we doe great actes: for it is he that shall tread downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O God: giue eare vnto my prayer.

2 From the ends of the earth will I call vnto thee: when my heart is in heauinesse.

3 O set me vp vpon the rocke that is higher then I: for thou hast beene my hope, and a strong towre for me against the enemy.

4 I will dwell in thy Tabernacle for euer: and my trust shall be vnder the couering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name

6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.

7 He shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.

8 So will I alwaies sing praise vnto thy Name: that I may daily performe my vowes.

Nonne Deo. Psal. 62. } *Morning prayer.*

MY soule truely waiteth still vpon God: for of him commeth my saluation.

2 He verely is my strength and my saluation: he is my defence so that I shall not greatly fall.

3 How long will ye imagine mischiefe against euery man: ye shall be slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.

5 Neuertheleſſe, my ſoule, wait thou ſtill vpon God: for my hope is in him.

6 He truely is my ſtrength and my ſaluation: he is my defence, ſo that I ſhall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my truſt.

8 O put your truſt in him alway (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men they are but vain: the children of men are deceitfull vpon ỹ weights they are altogether lighter then vanity it ſelfe.

10 O truſt not in wrong and robbery, giue not your ſelues vnto vanity: if riches increaſe, ſet not your heart vpon them.

11 God ſpake once and twice: I haue alſo heard the ſame, that power belongeth vnto God.

12 And that thou Lord art merciſull: for thou rewardeſt euery man according to his worke.

Deus Deus meus. Pſal. 63.

O God, thou art my God early will I ſeeke thee

2 My ſoule thirſteth for thee, my fleſh alſo longeth after thee: in a barren and dry land where no water is.

3 Thus haue I looked for thee in holineſſe: that I might behold thy power and glory.

4 For thy louing kindneſſe is better then life it ſelfe: my lips ſhall praiſe thee.

5 As long as I liue will I magnifie thee on this manner: and lift vp my hands in thy Name.

6 My ſoule ſhall be ſatiſfied euen as it were with marrow and fatneſſe: when my mouth praiſeth thee with ioyfull lips.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Becauſe thou haſt beene my helper: therefore vnder the ſhadow of thy wings will I reioyce.

9 My ſoule hangeth vpon thee: thy right hand hath vpholden me.

10 Theſe alſo that ſeeke the hurt of my ſoule: they ſhall goe vnder the earth.

11 Let them fall vpon the edge of the ſword: that they may be a portion for foxes.

12 But the King ſhall reioyce in God, all they alſo

also that sweare by him, shalbe commended: for the mouth of them that speake lies shall be stopped.

Exaudi Deus. Psal. 64.

HEare my voyce, O God, in my prayer: preserue my life from feare of the Enemy.

2 Hide me from the gathering together of the froward: & from the insurrection of wicked doers.

3 Which haue whet their tongue like a sword: and shoot out their arrowes, euen bitter words.

4 That they may priuily shoot at him, that is perfect: suddenly doe they hit him, and feare not.

5 They courage themselues in mischiefe: and commune among themselues, how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practice it: that they keep secret among themselues, euery man in the deepe of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea their owne tongues shall make them fall insomuch that whoso seeth them, shall laugh them to scorne.

9 And all men that see it shall say, This hath God done for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: and all they that are true of heart shalbe glad.

Te decit hymnus } { *Euening*
Psal. 65. } { *prayer.*

THou, O God, art praised in Sion: and vnto thee shal the vow be performed in Ierusalem.

2 Thou that heares the prayer vnto thee shall all flesh come.

3 My misdeeds preuaile against me: O be thou mercifull vnto our sinnes.

4 Blessed is the man whom thou chooseſt, and receiueſt vnto thee: he shall dwell in thy court, and shal be satisfied with the pleasures of thy house, euen of thy holy Temple.

5 Thou shalt shew vs wonderfull things in thy righteousnesse, O God of our saluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad Sea.

6 Which in his strength setteth fast the mountaines,

raines: and is girded about with power.

7 Which stilleth the raging of the Sea: and the noise of his waues, and the madnesse of his people.

8 They also that dwell in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The riuer of God, is full of water: thou preparest their corne, for so thou prouidest for the earth.

11 Thou watereſt her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.

12 Thou crowneſt the yeere with thy goodnesse: and thy clouds drop fatnesse.

13 They shall drop vpon the dwellings of the wildernesse: and the little hils shall reioyce on euery side.

14 The folds shall be full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

OBe ioyfull in God all ye lands: sing praises vnto the honour of his Name, make his praise to be glorious.

2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither and behold the workes of God: how wonderfull he is in his doing toward ỹ children of men.

5 He turned the Sea into dry land: so that they went thorow the water on foot, there did wee reioyce thereof.

6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 *Which*

8 Which holdeth our soule in life: and suffereth not our feet to slip.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went thorow fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offrings: and will pay thee my vowes which I promised w̄ my lips, and spake with my mouth when I was in trouble.

13 I wil offer vnto thee fat burnt sacrifices, with ỹ incense of rammes: I will offer bullockes & goates.

14 O come hither and hearken, all ye that feare God: and I will tell you what hee hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I encline vnto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard mee: and considered the voice of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd bee mercifull vnto vs and blesse vs: and shew vs the light of his countenance, and bee mercifull vnto vs.

2 That thy way may be knowne vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God shall giue vs his blessing.

7 God shall blesse vs: and all the ends of the world shall feare him.

Exurgat

Exurgat Deus. } {*Morning*
Psal. 68. } {*prayer.*

LEt God arise, and let his enemies be scatte
let them also that hate him flee before him.
2 Like as the smoake vanisheth, so shalt th
driue them away: and like as wax melteth a
fire, so let the vngodly perish at the presence of God.
3 But let the righteous bee glad and reioyce b
fore God, let them also be merry and ioyfull.
4 O sing vnto God, and sing praises vnto
Name: magnifie him that rideth vpon the heave
as it were vpon an horse, praise him in his Nam
yea, and reioyce before him.
5 He is a father of the fatherlesse, and defendeth
the cause of the widowes: euen God in his ho
habitation.
6 He is the God, that maketh men to bee of on
mind in an house, and bringeth the prisoners out
captiuity: but letteth the runnagates continue in
scarcenesse.
7 O God, when thou wentest foorth before th
people: when thou wentest thorow the wildernes
8 The earth shooke, and ỳ heauens dropped at th
presence of God: euen as Sinai also was moued
at the presence of God, which is the God of Israel.
9 Thou, O God, sentest a gracious raine vpon thine
inheritance: and refreshedst it when it was weary.
10 Thy Congregation shal dwell therein: for thou
O God, hast of thy goodnesse prepared for the poore.
11 The Lord gaue the word: great was the com
pany of the Preachers.
12 Kings with their armies did flee, and were
discomfited: and they of the household diuided the
spoyle.
13 Though ye haue lien among the pots, yet shal
ye be as the wings of a done: that is couered with
siluer wings, and her feathers like gold.
14 When the Almighty scattered kings for their
sake: then were they as white as snow in Salmon
15 As the hill of Basan, so is Gods hill: euen an
high hill, as the hill of Basan.
16 Why hop ye so, ye high hils; this is Gods hill;
in the which it pleaseth him to dwell: yea, the
Lord will abide in it for euer.

17 The

17 The charets of God are twenty thouſand, euen thouſands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou haſt led captiuity captiue, and receiued gifts for men? yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praiſed be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs

20 He is our God, euen the God of whom cometh ſaluation: God is the Lord, by whom wee eſcape death.

21 God ſhall wound the head of his enemies: and the hairy ſcalpe of ſuch a one as goeth on ſtill in his wickednesse.

22 The Lord hath ſaid, I will bring my people againe, as I did from Baſan: mine owne will I bring againe, as I did ſometime from the deepe of the Sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the ſame.

24 It is well ſeene, O God, how thou goeſt: how thou, my God and King, goeſt in the Sanctuary.

25 The Singers goe before, the Miniſtrels follow after: in the midſt are the damoſels playing with the Timbrels.

26 Giue thankes, O Iſrael, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counſell: the Princes of Zabulon, and the Princes of Nephthali.

28 Thy God hath ſent foorth ſtrength for thee: ſtabliſh y thing, O God, that thou haſt wrought in vs

29 For thy Temples ſake at Ieruſalem: ſo ſhall Kings bring preſents vnto thee.

30 When the company of the ſpearemen, and multitude of the mighty are ſcattered abroad among the beaſts of the people, (ſo that they humbly bring pieces of ſiluer:) and when he hath ſcattered the people that delight in warre.

31 Then ſhall the Princes come out of Egypt, the Morians land ſhall ſoone ſtretch out her hands vnto God,

32 Sing vnto God, O ye kingdomes of the e
O ſing praiſes vnto the Lord.

33 Which ſitteth in the heauens ouer all fro
the beginning: loe, he doth ſend out his voyce, y
and that a mighty voice.

34 Aſcribe ye the power to God ouer Iſrael: hi
worſhip and ſtrength is in the clouds.

35 O God, wonderfull art thou in thy holy pla
ces: euen the God of Iſrael, he will giue ſtreng
and power vnto his people. Bleſſed be God.

Saluum me fac. } {*Euening*
Pſal. 69. } {*Prayer.*

SAue me, O God: for the waters are come in e
uen vnto my ſoule.

2 I ſticke faſt in the deep myre, where no ground
is: I am come into deepe waters, ſo that the floods
runne ouer mee.

3 I am weary of crying, my throat is dry: my
ſight faileth me, for waiting ſo long vpon my God.

4 They that hate me without a cauſe, are mo
then the haires of my head: they that are mine ene
mies and would deſtroy me guiltleſſe, are mighty.

5 I payed them the things that I neuer tooke:
God thou knoweſt my ſimplenes, and my faults are
not hid from thee.

6 Let not them that truſt in thee, O Lord God
of hoſts, be aſhamed for my cauſe: let not thoſe that
ſeeke thee be confounded through me, O Lord God
of Iſrael.

7 And why? for thy ſake haue I ſuffered reproof
ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren:
euen an aliant vnto my mothers children.

9 For the zeale of thy houſe hath euen eaten me
and the rebukes of them that rebuked thee, are fallen
vpon me.

10 I wept, and chaſtned my ſelfe with faſting: and
that was turned to my reproofe.

11 I put on a ſackcloth alſo: and they ieſted vpon
mee.

12 They that ſit in the gate, ſpeake againſt mee
and the drunkards make ſongs vpon me.

13 But, Lord, I make my prayer vnto thee: in an
acceptable time.

14 Heare

14 Heare mee, O God, in the multitude of thy mercy: euen in the truth of thy saluation.

15 Take me out of the myre that I sinke not: oh let me be deliuered from them that hate me, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: O haste thee and heare mee.

19 Draw nigh vnto my soule, and saue it, oh deliuer me, because of mine enemies.

20 Thou hast knowne my reproofe, my shame and my dishonour mine aduersaries are al in thy sight.

21 Thy rebuke, hath broken my heart, I am full of heauinesse: I looked for some to haue pittie on mee, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eat: and when I was thirsty, they gaue me vineger to drinke.

23 Let their table be made a snare to take themselues withall: and let the things that should haue beene for their wealth, be vnto them an occasion of falling.

24 Let their eyes be blinded that they see not: and euer bow downe their backes,

25 Powre out thine indignation vpon them: & let thy wrathfull displeasure take hold on them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for me, when I am poore and in heauines thy helpe (O God) shall lift me vp.

31 I wil praise the Name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a bull acke

a bullock that hath bornes and hooſes.

33 The humble ſhall conſider this, and be glad: ſeeke ye after God, and your ſoule ſhall liue.

34 For the Lord heareth the poore: and deſpiſeth not his priſoners.

35 Let heauen and earth praiſe him: the Sea and all that moueth therein.

36 For God will ſaue Sion, and build the Cities of Iudah: that men may dwell there, and haue it in poſſeſſion.

37 The poſterity alſo of his ſeruant ſhall inherit it: & they that loue his Name ſhall dwell therein.

Deus in adiutorium. Pſal. 70.

HAſte thee, O God, to deliuer me: make haſte to helpe me, O Lord.

2 Let them be aſhamed and confounded, that ſeek after my ſoule: let them be turned backeward and put to confuſion that wiſh me euill

3 Let them (for their reward) be ſoone brought to ſhame: that cry ouer me, There, there.

4 But let all thoſe that ſeeke thee bee ioyfull and glad in thee: and let all ſuch as delight in thy ſaluation, ſay alway, The Lord be praiſed.

5 As for me, I am poore, and in miſery: haſt thee vnto me (O God)

6 Thou art my helper and my Redeemer: O Lord make no long tarrying.

In te Domine ſperaui. Pſal. 71. { *Morning prayer.*

IN thee, O Lord, haue I put my truſt, let me neuer be put to confuſion: but rid me and deliuer mee in thy righteouſneſſe, incline thine eare vnto mee and ſaue me.

2 Be thou my ſtrong hold, wherevnto I may alway reſort: thou haſt promiſed to helpe me, for thou art my houſe of defence and my caſtle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for, thou art my hope euen from my youth.

5 Through thee haue I bene holpen vp euer ſince I was borne: thou art he that tooke me out of my mothers wombe, my praiſe ſhalbe alway of thee.

6 I am

6 I am become as it were a monster vnto many but my sure trust is in thee.

7 O let my mouth be filled with thy praise (that I may sing of thy glory) and honor all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speake against me: and they that lay wait for my soule, take their counsell together, saying, God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not far from me, O God my God, haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall dayly speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe foorth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

15 Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine old age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power vnto all them that are yet for to come.

17 Thy righteousnesse (O God) is very high: and great things are they that thou hast done, O God, who is like vnto thee?

18 O what great troubles and aduersities hast thou shewed mee? and yet didst thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought me to great honor: but comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy one of Israel.

21 My lips will be faine when I sing vnto thee and so will my soule whom thou hast deliuered.

22 My

22 My tongue also shall talk of thy righteousness all the day long : for they are confounded, and brought vnto shame that seeke to doe me euill.

Deus Iudicium. Psal. 72.

GIue the King thy iudgements (O God) and thy righteousnesse vnto the Kings sonne.

2 Then shall he iudge the people according vnto right : and defend the poore.

3 The mountaines also shall bring peace : and the little hils righteousnesse vnto the people.

4 He shall keepe the simple folke by their right, defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sunne and Moone endureth : from one generation to another.

6 Hee shall come downe like the raine into a fleece of wooll : euen as the drops that water the earth.

7 In his time shall the righteous flourish : yea, & abundance of peace, so long as ỹ Moone endureth.

8 His dominion shall bee also from the one Sea to ỹ other; and from the flood vnto the worlds end.

9 They that dwell in the wildernesse shall kneele before him : his enemies shall licke the dust.

10 The Kings of Tharsis and of the yles shall giue presents : the Kings of Arabia, and Saba shall bring gifts.

11 All Kings shall fall downe before him : all nations shall doe him seruice.

12 For he shall deliuer the poore when he crieth the needy also, and him that hath no helper.

13 He shall be fauourable to the simple and needy and shall preserue the soule of the poore.

14 He shall deliuer their soules from falshood & wrong: & deare shal their blood bee in his sight.

15 He shall liue, and vnto him shalbe giuen of the gold of Arabia : prayer shall be made euer vnto him, and dayly shall he be praised.

16 There shall be an heape of corne in the earth high vpon the hils : his fruit shall shake like Libanus, and shall be greene in the City like grasse vpon the earth.

17 His Name shal endure for euer, his Name shal remaine vnder the Sunne among the posterities: which

ch ſhall be bleſſed through him, and all the hea-
ſhall praiſe him.
8 Bleſſed be the Lord God, euen the God of Iſ-
: which onely doth wondrous things.
9 And bleſſed be the Name of his Maieſtie for
r: and all the earth ſhall be filled with his
ieſty. Amen. Amen.

Quam bonus Iſrael. *Pſal. 73.* } { *Euening prayer.*

Rurely God is louing vnto Iſrael: euen vnto
ſuch as are of a cleane heart.
2 Neuertheleſſe my feet were almoſt gone: my
adings had well nigh ſlipt.
3 And why? I was grieued at the wicked: I do
lo ſee the vngodly in ſuch proſperity.
4 For they are in no perill of death: but are
ſtie and ſtrong.
5 They come in no miſfortune like other folke
neither are they plagued like other men.
6 And this is the cauſe that they be ſo holden
with pride: and ouerwhelmed with cruelty.
7 Their eyes ſwell with fatneſſe: and they doe
euen what they luſt.
8 They corrupt other, and ſpeake of wicked blaſ-
phemy: their talking is againſt the moſt Higheſt.
9 For they ſtretch foorth their mouth vnto the
heauen: and their tongue goeth through the world
10 Therefore fall the people vnto them: and
thereout ſucke they no ſmall aduantage.
11 Tuſh (ſay they) how ſhould God perceiue it:
is there knowledge in the moſt Higheſt.
12 Loe theſe are the vngodly, theſe proſper in the
world, and theſe haue riches in poſſeſſion: and I
ſaid, Then haue I clenſed my heart in vaine, and
waſhed mine hands in innocency.
13 All the day long haue I beene puniſhed: and
chaſtened euery morning.
14 Yea, and I had almoſt ſaid euen as they: but
loe, then I ſhould haue condemned the generation
of thy children.
15 Then thought I to vnderſtand this: but it was
two hard for me.
16 Vntill I went into the Sanctuary of God:
then vnderſtood I the end of theſe men.

17 Namely

17 Namely, how thou doest set them in slippery places: and castest them downe and destroyest them.

18 Oh how suddenly do they consume: perish and come to a fearefull end.

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the Citie.

20 Thus my heart was grieued: and it went through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alwayes by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For loe, they that forsake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy works, in the gates of the daughter of Sion.

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture.

2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of old.

3 Thinke vpon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift vp thy feet, that thou mayest vtterly destroy euery enemie: which hath done euill in thy Sanctuary.

5 Thine aduersaries roare in the middest of thy congregation: and set vp their banners for tokens.

6 Hee that hewed timber afore out of the thicke trees: was knowne to bring it to an excellent worke.

7 But now they breake downe all the carued worke thereof: with axes and hammers.

8 They haue set fire vpon thy holy places: and

haue

ue defiled the dwelling place of thy Name, euen
nto the ground.

9 Yea, they ſaid in their hearts, Let vs make
anocke of them altogether: thus haue they burnt
p all the houſes of God in the land.

10 We ſee not our tokens, there is not one Pro-
het more: no not one is there among vs that vn-
erſtandeth any more.

11 O God, how long ſhall the aduerſary doe this
diſhonour: how long ſhall the enemy blaſpheme
thy Name, for euer?

12 Why withdraweſt thou thy hand, why pluck-
eſt not thou thy right hand out of thy boſome, to
conſume the enemy?

13 For God is my king of old: the helpe that is
done vpon the earth, he doth it himſelfe.

14 Thou didſt diuide the Sea through thy
powers thou brakeſt the heads of the dragons in the
waters.

15 Thou ſmoteſt the heads of Leuiathan in pieces
and gaueſt him to be meat for the people in the
wilderneſſe.

16 Thou broughteſt out fountaines & waters out
of the hard rocks: thou drieſt vp mighty waters.

17 The day is thine, and the night is thine: thou
haſt prepared the light and the Sun.

18 Thou haſt ſet all the borders of the earth:
thou haſt made Summer and winter.

19 Remember this, O Lord, how the enemy hath
rebuked: and how the fooliſh people haue blaſ-
phemed thy Name.

20 O deliuer not the ſoule of thy Turtle doue
vnto the multitude of the enemies: and forget not
the congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is
full of darkeneſſe, and cruell habitations.

22 Oh let not the ſimple goe away aſhamed: but
let the poore and needy giue praiſe vnto thy Name.

23 Ariſe O God, maintaine thine owne cauſe:
remember how the fooliſh man blaſphemeth thee
daily.

24 Forget not the voice of thine enemies: the
preſumption of them that hate thee encreaſeth
euer more and more.

Conſi-

Confitebimur tibi. *Pſal.* 75. { *Morning prayer.*

VNto thee (O God) doe we giue thanks: vnto thee doe we giue thanks.

2 Thy Name alſo is ſo high: and that doe thy wondrous works declare.

3 When I receiue the Congregation: I ſhall Iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I ſaid vnto the fooles, Deale not ſo madly: and to the vngodly: Set not vp your horne.

6 Set not vp your horne on high: and ſpeake not with a ſtiffe neck.

7 For promotion commeth neither from the Eaſt nor from the Weſt: nor yet from the South.

8 And why? God is the Iudge: hee putteth downe one, and ſetteth vp another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and hee powreth out of the ſame.

10 As for the dregs thereof: all the vngodly of the earth ſhall drinke them, and ſucke them out.

11 But I will talke of the God of Iacob: and praiſe him for euer.

12 All the hornes of the vngodly alſo will I breake: and the hornes of the righteous ſhall bee exalted.

Notus in Iudea. Pſal. 76.

IN Iury is God knowne: his Name is great in Iſrael.

2 At Salem in his Tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bow: the ſhield, the ſword, and the battel.

4 Thou art of more honour and might then the hilles of the robbers.

5 The proud are robbed they haue ſlept their ſleepe: and all the men whoſe hands are mightie, haue found nothing.

6 At thy rebuke (O God of Iacob:) both the charet, and horſe are fallen.

7 Thou, euen thou art to be feared: and who may ſtand in thy ſight when thou art angry?

8 Thou

8 Thou diddeſt cauſe thy iudgement to be heard from heauen: the earth trembled, and was ſtill.

9 When God aroſe to iudgement and to helpe all the meeke vpon earth.

10 The fiercenes of man ſhall turne to thy praiſe and the fierceneſſe of them ſhalt thou refraine.

11 Promiſe vnto the Lord your God, and keepe it, all ye that be round about him: bring preſents vnto him that ought to be feared.

12 Hee ſhall refraine the ſpirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Pſal. 77.

I will crie vnto God with my voice: euen vnto God will I crie with my voice, and hee ſhal hearken vnto me.

2 In the time of my trouble I ſought the Lord my ſore ran, and ceaſed not, in the night ſeaſon my ſoule refuſed comfort.

3 When I am in heauineſſe, I will thinke vpon God: when my heart is v xed, I will complaine.

4 Thou holdeſt mine eies waking: I am ſo feeble, that I cannot ſpeake.

5 I haue conſidered the daies of old: and the yeeres that are paſt.

6 I call to remembrance my Song: and in the night I commune with mine owne heart, & ſearch out my ſpirits.

7 Will the Lord abſent himſelfe for euer: and will he be no more intreated?

8 Is his mercy cleane gone for euer: and is his promiſe come vtterly to an end for euermore;

9 Hath God forgotten to be gracious: and will he ſhut vp his louing kindneſſe in diſpleaſure?

10 And I ſaid, it is mine owne infirmitie: but I will remember the yeeres of the right hand of the moſt Higheſt.

11 I will remember the workes of the Lord: and call to mind the wonders of old time.

12 I will thinke alſo of al thy workes: and my talking ſhall be of thy doings.

13 Thy way, O God, is holy: who is ſo great a God (as our God?)

14 Thou art the God that doeth wonders: and haſt declared thy power among the people.

15 Thou haſt mightily deliuered thy people
euen the ſonnes of Iacob and Ioſeph.

16 The waters ſaw thee, O God, the waters ſaw
thee, and were afraid: the depths alſo were
troubled.

17 The clouds powred out water, the aire thun-
dred: and thine arrowes went abroad.

18 The voice of thy thunder was heard round
about: the lightnings ſhone vpon the ground, the
earth was mooued and ſhooke withall.

19 Thy way is in the Sea, and thy paths in the
great waters: and thy footſteps are not knowne.

20 Thou leddeſt thy people like sheepe: by the
hand of Moſes and Aaron.

Attendite populi. } { *Euening*
Pſal. 78. } { *prayer.*

HEare my Law, O my people: encline your
eares vnto the words of my mouth.

2 I will open my mouth in a parable: I will de-
clare hard ſentences of old.

3 Which we haue heard and knowne: and ſuch
as our Fathers haue told vs.

4 That wee ſhould not hide them from the chil-
dren of the generations to come: but to ſhew the
honour of the Lord, his mightie and wonderful
workes, that he hath done.

5 Hee made a Couenant with Iacob, and gaue
Iſrael a Law: which hee commanded our fore-
fathers to teach their children.

6 That their poſterity might know it: and the
children which were yet vnborne.

7 To the intent that when they came vp: they
might ſhew their children the ſame.

8 That they might put their truſt in God: and
not to forget the workes of God, but to keepe his
Commandements.

9 And not to be as their forefathers, a faith-
leſſe and ſtubborne generation: a generation, that
ſet not their heart aright, and whoſe ſpirit cleaued
not ſtedfaſtly vnto God.

10 Like as the children of Ephraim: which being
harneſſed, and carrying bowes, turned themſelues
backe in the day of battell.

11 They kept not the Couenant of God: and
would

would not walke in his Law.

12 But forgat what he had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the Sea and let them goe thorow he made the waters to stand on an heape.

15 In the day time also hee lead them with a cloud: and al the night through with a light of fire.

16 He claue the hard rockes in the wildernesse and gaue them drinke thereof, as it had been out of the great depth.

17 He brought waters out of the stony rocke: so that it gushed out like the riuers.

18 Yet for all this they sinned more against him and prouoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernesse?

21 He smote the stony rocke indeed, that the water gushed out, and the streames flowed withall: but can he giue bread also, or prouide flesh for his people?

22 When the Lord heard this he was wroth: so the fire was kindled in Iacob, and there came vp heauy displeasure against Israel.

23 Because they beleeued not in God: and put not their trust in his helpe.

24 So hee commaunded the clouds aboue: and opened the doores of heauen.

25 Hee rained downe Manna also vpon them for to eat, and gaue them food from heauen.

26 So man did eat Angels food: for hee sent them meat enough.

27 Hee caused the East wind to blow vnder heauen: and through his power hee brought in the Southwest wind.

28 He rained flesh vpon them as thicke as dust: and feathered foule like as the sand of the Sea.

29 He let it fall among their tents: euen round about their habitation.

30 So they did eat and were well filled, for he

gaue them their owne desire, they were not disappointed of their lust.

31 But while the meat was yet in their mouthe the heauy wrath of God came vpon them, and slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeued not his wondrous workes.

33 Therefore their daies did hee consume in vanitie: and their yeeres in trouble.

34 When he slew them they sought him: and turned them early, and enquired after God.

35. And they remembred that God was their strength: and that the high God was their Redeemer.

36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But he was so mercifull that he forgaue their misdeeds: and destroyed them not.

39 Yea, many a time turned hee his wrath away and would not suffer his whole displeasure to arise

40 For hee considered that they were but flesh: and that they were euen a wind that passeth away and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desart.

42 They turned backe and tempted God: and mooued the holy One in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How hee had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 Hee turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the caterpillar: and their labour vnto the grashopper.

48 Hee destroyed their Vines with hailestones: and their mulberry trees with the frost.

49 He

49 Hee ſmote their cattell alſo with haile ſtones and their flockes with hot thunderbolts.

50 Hee caſt vpon them the furiouſneſſe of his wrath, anger, diſpleaſure, and trouble: and ſent euill angels among them.

51 Hee made a way to his indignation, and ſpared not their ſoule from death: but gaue their life ouer to the peſtilence.

52 And ſmote all the firſt borne in Egypt: the moſt principall and mightieſt in the dwellings of Ham.

53 But as for his owne people, he led them forth like theepe: and carried them in the wildemeſſe like a flocke.

54 He brought them out ſafely that they ſhould not feare: and ouerwhelmed the enemies with the Sea.

55 And brought them within the borders of his Sanctuary: euen to his mountaine which hee purchaſed with his right hand.

56 Hee caſt out the heathen alſo before them cauſed their land to bee diuided among them for an heritage, and made the tribes of Iſrael to dwel in their tents.

57 So they tempted and diſpleaſed the moſt high God: and kept not his Teſtimonies.

58 But turned their backes, and fell away like their forefathers: ſtarting aſide like a broken bow.

59 For they gricued him with their hill Altars: & prouoked him to diſpleaſure with their images.

60 When God heard this, hee was wroth: and tooke ſore diſpleaſure at Iſrael.

61 So that hee forſooke the Tabernacle in Silo: euen the tent that he had pitched among them.

62 He deliuered their power into captiuity: and their beauty into the enemies hand.

63 He gaue his people ouer alſo vnto the ſword and was wroth with his inheritance.

64 The fire conſumed their yonng men: and their maidens were not giuen to marriage.

65 Their Prieſts were ſlaine with the ſword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of ſleepe: and like a giant refreſhed with wine.

67 Hee ſmote his enemies in the hinder parts: and put them to a perpetuall ſhame.

68 Hee refuſed the Tabernacle of Ioſeph: and choſe not the tribe of Ephraim.

69 But choſe the tribe of Iudah: euen the hill of Sion, which he loued.

70 And there hee builded his Temple on high: and laide y foundation of it like the ground which he hath made continually.

71 Hee choſe Dauid alſo his ſeruant: and tooke him away from the sheepe folds.

72 As hee was following the Ewes great with young ones, he tooke him: that hee might feed Iacob his people, and Iſrael his inheritance.

73 So hee fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. } { *Morning*
Pſal. 79. } { *prayer*

O God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hieruſalem an heape of ſtones.

2 The dead bodies of thy ſeruants haue they giuen to be meat vnto the foules of the aire: and the fleſh of thy Saints vnto the beaſts of the land.

3 Their blood haue they ſhed like water on euery ſide of Hieruſalem, and there was no man to bury them.

4 Wee are become an open ſhame to our enemies: a very ſcorne and deriſion vnto them that are round about vs.

5 Lord, how long wilt thou bee angry: ſhall thy iealouſie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowne thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Iacob: and laid waſte his dwelling place.

8 O remember not our old ſins, but haue mercy vpon vs, and that ſoone: for we are come to great miſerie.

9 Helpe vs, O God of our ſaluation, for the glory of thy Name: O deliuer vs, and be merciſull vnto our ſinnes for thy Names ſake.

10 Whe-

10 Wherefore doe the heathen say: Where is now their God?

11 O let the vengeance of thy seruants blood that is shed, bee openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee, according to the greatnesse of thy power, preserue thou those that are appoynted to die.

13 And for the blasphemy wherewith our neighbours haue blasphemed thee: reward thou them (O Lord) seuen-fold into their bosome.

14 So we that bee thy people and sheepe of thy pasture, shall giue thee thankes for euer, and will alway be shewing forth thy praise from generation to generation

Quiregis Israel. Psal. 80.

HEare, O thou shepheard of Israel, thou that leadest Ioseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses, stir vp thy strength, and come and helpe vs.

3 Turne vs againe, O God, shew the light of thy countenance, and we shall be whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares, and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours, and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hosts, shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt, thou hast cast out the heathen, and planted it.

9 Thou madest roome for it, and when it had taken roor, it filled the land.

10 The hils were couered with the shadow of it and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea, and her boughes vnto the riuer.

12 Why hast thou then broken downe her hedge that all they that goe by, plucke off her grapes?

13 The wild Bore out of the wood doth roote it

vp: and the wilde beasts of the field deuoure it.

14 Turne thee againe thou God of hosts, looke downe from heauen: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand: and vpon the son of man whom thou madest so strong for thy owne selfe.

18 And so will not we go backe from thee: O let vs liue, and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hosts: shew the light of thy countenance, and we shalbe whole.

Exultate Deo. Psal. 81.

SIng we merily vnto God our strength: make a chearefull noyse vnto the God of Iacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe with the Lute.

3 Blow vp the Trumpet in the new Moone: euen in the time appoynted, and vpon our solemne Feast day.

4 For this was made a statute for Israel: and a Law of the God of Iacob.

5 This he ordained in Ioseph for a Testimony: when he came out of the land of Egypt, and had heard a strange language.

6 Eased his shoulder from the burden: and his hands were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I prooued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voyce, and Israel would not obey me.

13 So I gaue them vp to their owne hearts lust

and

and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto me: for if Israel had walked in my wayes.

15 I should soone haue put downe their enemies and turned my hand against their aduersaries.

16 The haters of the Lord should haue bin found liars: but their time should haue endured for euer.

17 He should haue fed them also with the finest wheat floure: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit } { *Euening*
Psal. 82. } { *prayer.*

GOd standeth in the Congregation of Princes: he is a iudge among gods.

2 How long will ye giue wrong iudgement: and accept the persons of the vngodly?

3 Defend the poore and fatherlesse: see that such as be in need and necessity haue right.

4 Deliuer the outcast and poore: saue them from the hand of the vngodly.

5 They will not be learned nor vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.

6 I haue said, yee are gods: and yee all are children of the most Highest.

7 But yee shall dye like men: and fall like one of the Princes.

8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis. Psal. 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring: and they that hate thee haue lift vp their head.

3 They haue imagined craftily against thy people: and taken counsell against thy secret ones.

4 They haue said, Come and let vs roote them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites, and the Ismaelites, the Moabites, and the Hagarens.

7 Gebal, and Ammon, and Amalech: the Philistines,

ſtines, with them that dwell at Tyre.

8 Aſſur alſo is ioyned to them and haue holpe the children of Lot.

9 But doe thou to them as vnto the Madianites vnto Sisera, and vnto Iabin, at the brooke of Kiſon.

10 Which periſhed at Endor, and became as the dung of the earth.

11 Make them and their Princes like as Zeba and Salmana.

12 Which ſay, Let vs take to our ſelues the houſe of God in poſſeſsion.

13 O my God, make them like vnto a wheele: and as the ſtubble before the wind.

14 Like as the fire that burneth vp the wood: and as the flame that conſumeth the mountaines.

15 Perſecute them euen ſo with thy tempeſt: and make them afraid with thy ſtorme.

16 Make their faces aſhamed, O Lord: that they may ſeeke thy Name.

17 Let them be confounded and vexed euermore: and more: let them be put to ſhame and periſh.

18 And they ſhall know that thou (whoſe Name is Iehouah:) art only the moſt higheſt ouer all the earth.

Quam dilecta. Pſal. 84.

O How amiable are thy dwellings: thou Lord of hoſtes?

2 My ſoule hath a deſire and longing to enter into the courts of the Lord: my heart and my fleſh reſoyce in the liuing God.

3 Yea, the Sparrow hath found her an houſe, and the ſwallow a neſt where ſhee may lay her young: euen thy Altars, O Lord of hoſtes, my King and my God.

4 Bleſſed are they that dwell in thy houſe: they will be alway praiſing thee.

5 Bleſſed is the man whoſe ſtrength is in thee: in whoſe heart are thy wayes.

6 Which going through the vale of miſery, vſe it for a well: and the pooles are filled with water.

7 They will goe from ſtrength to ſtrength: and vnto the God of Gods appeareth euery one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Iacob.

9 Behold, O God, our defender: and looke vpon the face of thine Anoynted.

10 For one day in thy Courts: is better then a thousand

11 I had rather be a doore keeper in the house of my God: then to dwell in the tents of vngodlines.

12 For the Lord God is a light and defence: the Lord will giue grace and worth'p, and no good thing shal he withhold from them that liue a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal 85.

LOrd, thou art become gracious vnto thy Land: thou hast turned away the captiuity of Iacob.

2 Thou hast forgiuen the offence of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou bee displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God wil say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him: that glory may dwell in our Land.

10 Mercy and trueth are met together: righteousnesse and peace haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindnes: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and hee shall direct his going in the way.

Inclina

Inclina Domine. } { *Morning*
Pſal. 85. } { *prayer.*

BOw downe thine eare, O Lord, and heare mee: for I am poore and in miſery.

2 Preſerue thou my ſoule, for I am holy: my God, ſaue thy ſeruant, that putteth his truſt in thee.

3 Be mercifull vnto me, O Lord: for I will call dayly vpon thee.

4 Comfort the ſoule of thy ſeruant: for vnto thee (O Lord) doe I lift vp my ſoule.

5 For thou Lord, art good, and gracious: and of great mercy to all them that call vpon thee.

6 Giue eare, Lord, vnto my prayer: and ponder the voyce of my humble deſires.

7 In the time of my trouble I will call vpon thee: for thou heareſt me.

8 Among the Gods, there is none like vnto thee, (O Lord:) there is not one that can doe as thou doſt.

9 All nations whom thou haſt made, ſhall come and worſhip thee, O Lord: and ſhall glorifie thy Name.

10 For thou art great, and doeſt wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy truth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with al my heart: and will praiſe thy Name for euermore.

13 For great is thy mercy toward me: and thou haſt deliuered my ſoule from the nethermoſt hell.

14 O God, the proud are riſen againſt me: and the congregations of naughty men haue ſought after my ſoule, and haue not ſet thee before their eyes.

15 But thou, (O Lord God) art full of compaſſion and mercy: long ſuffering, plenteous in goodnes and trueth.

16 O turne thee then vnto me, and haue mercy vpon me: giue thy ſtrength vnto thy ſeruant, and helpe the ſonne of thy handmaid.

17 Shew ſome good token vpon me, for good: that they which hate me may ſee it, and bee aſhamed, becauſe thou Lord, haſt holpen mee, and comforted me.

Finish-

Fundamenta eius. Psal. 87.

HEr foundations are vpon the holy hills : the Lord loueth the gates of Sion, more then all the dwellings of Iacob.

2 Very excellent things are ſpoken of thee: thou citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold yee the Philiſtines alſo: and they of Tyre, with the Morians, loe there was hee borne.

5 And of Sion it ſhall be reported, that hee was borne in her: and the moſt High ſhall eſtabliſh her.

6 The Lord ſhall rehearſe it: when hee writeth vp the people, that he was borne there.

7 The ſingers alſo and trumpeters ſhall hee rehearſe: all my freſh ſprings ſhalbe in thee.

Domine Deus. Pſal 88.

O Lord God of my ſaluation, I haue cryed day and night before thee : O let my prayer enter into thy preſence, incline thine eare vnto my calling.

2 For my ſoule is full of trouble : and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit : and I haue beene euen as a man that hath no ſtrength.

4 Free among the dead, like vnto them that bee wounded and lie in the graue : which be out of remembrance, and are cut away from thine hand.

5 Thou haſt laid me in the loweſt pit : in a place of darkneſſe, and in the deepe.

6 Thine indignation lieth hard vpon mee : and thou haſt vexed me with all thy ſtormes.

7 Thou haſt put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am ſo faſt in priſon: that I cannot get forth,

9 My ſight faileth for very trouble: Lord I haue called daily vpon thee, I haue ſtretched out mine hands vnto thee.

10 Doeſt thou ſhew wonders among the dead: or ſhall the dead riſe vp againe and praiſe thee?

11 Shall thy louing kindneſſe bee ſhewed in the graue, or thy faithfulneſſe in deſtruction?

12 Shall thy wondrous workes be knowne in the darke:

darke: and thy righteousnes in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early shal my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled mind.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me daily like water and compassed me together on euery side.

18 My louers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. } *Euening*
Psal. 89. } *prayer.*

MY song shalbe alway of the louing kindnesse of the Lord: with my mouth will I euer be shewing thy truth from one generation to another.

2 For I haue said, Mercy shalbe set vp for euer: thy trueth shalt thou establish in the heauens.

3 I haue made a Couenant with my chosen: I haue sworne vnto Dauid my seruant.

4 Thy seed will I establish for euer: and set vp thy throne from one generation to another.

5 O Lord, the very heauens shal praise thy wondrous workes: and thy trueth in the Congregation of the Saints.

6 For who is among the clouds, that shall bee compared vnto the Lord?

7 And what is he among the gods: that shall be like vnto the Lord?

8 God is very greatly to bee feared in the counsell of the Saints: and to bee had in reuerence of all them that are about him.

9 O Lord God of hostes, who is like vnto thee: thy trueth (most mighrie Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighrie arme.

12 The heauens are thine, the earth also is thine: thou

thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand and high is thy right hand.

15 Righteousnes and equitie is the habitation of thy seat: mercy and truth shal goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shalbe daily in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnes thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy One of Israel is our King.

20 Thou spakest sometimes in visions vnto thy saints, and saidest: I haue laid helpe vpon one that is mightie, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I anointed him.

22 My hand shall hold him fast: and mine arme shall strengthen him.

23 The enemy shall not be able to doe him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My truth also and my mercy shalbe with him and in my Name shall his horne be exalted.

26 I will set his dominion also in the Sea: and his right hand in the floods.

27 He shal call me, Thou art my Father: my God and my strong saluation.

28 And I will make him my first borne: higher then the Kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant shall stand fast with him.

30 His seed also will I make to endure for euer: and his throne as the daies of heauen.

31 But if his children forsake my Law: and walke not in my Iudgements.

32 If they breake my Statutes, and keepe not my Com-

Commandements: I will visite their offences with the rod, and their sinne with scourges.

33 Neuertheleſſe, my louing kindneſſe will I not vtterly take from him: nor ſuffer my trueth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue ſworne once by my holineſſe, that I will not faile Dauid.

35 His ſeed ſhall endure for euer: and his ſeat is like as the Sunne before me.

36 He ſhal ſtand faſt for euermore as the Moone and as the faithfull witneſſe in heauen.

37 But thou haſt abhorred and forſaken thine Anointed: and art diſpleaſed at him.

38 Thou haſt broken the Couenant of thy ſeruant, and caſt his crowne to the ground.

39 Thou haſt ouerthrowen all his hedges: and broken downe his ſtrong holds.

40 All they that goe by, ſpoile him: and hee is become a rebuke to his neighbours.

41 Thou haſt ſet vp the right hand of his enemies: and made all his aduerſaries to reioyce.

42 Thou haſt taken away the edge of his ſword: and gineſt him not victory in the battell.

43 Thou haſt put out his glory: and caſt his throne downe to the ground.

44 The dayes of his youth haſt thou ſhortened: and couered him with diſhonour.

45 Lord, how long wilt thou hide thy ſelfe, for euer: and ſhall thy wrath burne like fire.

46 O remember how ſhort my time is: wherefore haſt thou made all men for nought?

47 What man is he that liueth, and ſhall not ſee death: and ſhal he deliuer his ſoule from the hand of hell;

48 Lord, where are thy old louing kindneſſes: which thou ſwareſt vnto Dauid in thy trueth?

49 Remember (Lord) the rebuke that thy ſeruants haue: and how I doe beare in my boſome the rebukes of many people.

50 Wherewith thine enemies haue blaſphemed thee, and ſlandered the footſteps of thine Anointed: praiſed be the Lord for euermore, Amen. Amen.

Domine refugium } { *Morning*
Pſal. 90. } { *Prayer.*

LOrd thou haſt beene our refuge, from one generation to another.

2 Before the mountaines were brought forth, or euer the earth and the world were made, thou art God from euerlaſting, and world without end.

3 Thou turneſt man to deſtruction, againe thou ſayeſt, Come againe ye children of men.

4 For a thouſand yeres in thy ſight, are but as yeſterday, ſeeing that is paſt as a watch in the night.

5 Aſſoone as thou ſcattereſt them, they are euen as a ſheepe, and fade away ſuddenly like the graſſe.

6 In the morning it is green, and groweth vp, but in the euening it is cut down, dried vp, & withered

7 For we conſume away in thy diſpleaſure: and are afraid at thy wrathfull indignation.

8 Thou haſt ſet our miſdeeds before thee: and our ſecret ſins in the ſight of thy countenance.

9 For When thou art angry all our dayes are gone: we bring our yeeres to an end, as it were a tale that is told.

10 The dayes of our age are threeſcore yeeres & ten, and though men bee ſo ſtrong, that they come to foureſcore yeeres: yet is their ſtrength then but labour and ſorrow, ſo ſoone paſſeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen there after as a man feareth, ſo is thy diſpleaſure.

12 O teach vs to number our daies: that we may apply our hearts vnto wiſedome.

13 Turne thee againe, (O Lord) at the laſt, and be gracious vnto thy ſeruants.

14 O ſatisfie vs with thy mercy, and that ſoone: ſo ſhall we reioice and be glad al the daies of our life

15 Comfort vs againe, now after the time that thou haſt plagued vs: and for the yeeres wherein we haue ſuffered aduerſity.

16 Shew thy ſeruants thy worke: and thy children thy glory.

17 And the glorious Maieſty of the Lord our God be vpon vs: proſper thou the worke of our hands vpon vs, O proſper thou our handy worke.

Qui habitas. Psal. 91.

WHoso dwelleth vnder the defence of the most High: shall abide vnder the shadow of Almighty.

2 I will say vnto the Lord, thou art my hope, and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 He shall defend thee vnder his wings, and thou shalt be safe vnder his feathers: his faithfulnes and trueth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flyeth by day.

6 For the Pestilence that walketh in darknes nor for the sickness that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt goe vpon the Lyon and Adder: the young Lyon and the Dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon me, therefore shall I deliuer him: I shall set him vp because he hath knowne my Name.

15 He shall call vpon me, and I will heare him: yea, I am with him in trouble, I will deliuer him and bring him to honour.

16 With long life will I satisfie him and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thanks vnto the Lord: & to sing praises vnto thy Name, O most higheſt.

2 To tell of thy louing kindnes early in the morning. and of thy trueth in the night season.

3 Vpon

Vpon an instrument of ten strings, and vpon the
lute: vpon a loud instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy
workes, and I will reioyce in giuing praise for the
operations of thy hands.

5 O Lord how glorious are thy workes, and thy
thoughts are very deepe.

6 An vnwise man doeth not wel consider this,
and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, and
when all the workers of wickednesse doe flourish:
then shall they bee destroyed for euer, but thou
Lord art the most Highest for euermore.

8 For loe thine enemies (O Lord) loe thine ene-
mies shall perish, and all the workers of wicked-
nesse shalbe destroyed.

9 But mine horne shalbe exalted like the horne
of an Vnicorne, for I am anoynted with fresh oyle.

10 Mine eye also shall see his lust of mine ene-
mies, and mine eare shall heare his desire of the
wicked that rise vp against me.

11 The righteous shall flourish like a palme tree:
and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord,
shal flourish in the courts (of the house) of our God.

13 They also shall bring forth more fruit in their
age, and shalbe fat and wel liking.

14 That they may shew how true the Lord my
strength is, and that there is no vnrighteousnesse in
him.

Dominus regnauit. *Euening*
Psal. 93. *prayer.*

THe Lord is King, and hath put on glorious
apparell: the Lord hath put on his apparell,
and girded himselfe with strength.

2 He hath made the round world so sure, that it
cannot be moued.

3 Euer since the world began hath thy seat been
prepared, thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue
lift vp their voyce, the floods lift vp their waues.

5 The waues of the Sea are mightie, and rage
horribly: but yet the Lord that dwelleth on high
is mightier.

6 Thy

6 Thy Teſtimonies, O Lord, are very ſure: neſſe becommeth thine houſe for euer.

Deus vltionum. Pſal. 94.

O Lord God to whō vengeance belongeth: God towhōvengeance belongeth, ſhew thy

2 Ariſe thou Iudge o the world: and rewar proud after their deſeruing.

3 Lord, how long ſhall the vngodly: how l ſhall the vngodly triumph?

4 How long ſhall all wicked doers, ſpeake ſo d daineſully: and make ſuch proud boaſting.

5 They ſmite downe thy people, O Lord: a trouble thine heritage.

6 They murder the widow and the ſtranger: a put the fatherleſſe to death.

7 And yet they ſay, Tuſh the Lord ſhall not neither ſhall the God of Iacob regard it.

8 Take heed ye vnwiſe among the people; O fooles, when will ye vnderſtand?

9 He that planted the eare, ſhall he not heare or he that made the eye ſhall he not ſee?

10 Or he that nurtureth the heathen: it is he that teacheth man knowledge, ſhall not he puniſh?

11 The Lord knoweth the thoughts of man: that they are but vaine.

12 Bleſſed is the man whom thou chaſteneſt (O Lord) and teacheſt him in thy Law.

13 That thou maieſt giue him patience in time of aduerſity: vntill the pit be digged vp for y vngodly.

14 For the Lord will not faile his people: neither will he forſake his inheritance.

15 Vntill righteouſneſſe turne againe vnto iudgement: all ſuch as be true in heart ſhall follow it.

16 Who will riſe vp with me againſt the wicked: or who will take my part againſt the euill doers.

17 If the Lord had not helped mee: it had not failed, but my ſoule had beene put to ſilence.

18 But when I ſaid, my foot hath ſlipped: thy mercy (O Lord) held me vp.

19 In the multitude of the ſorrowes that I had in my heart: thy comforts haue refreſhed my ſoule.

20 Wilt thou haue any thing to do with y ſtoole of wickednes: which imagine miſchiefe as a Law.

21 They gather them together againſt the ſoule of the

e righteous: and condemne the innocent blood.
2 But the Lord is my refuge: and my God is the
rength of my confidence.
3 He shal recompence them in their wickednesses
d destroy them in their owne malice: yea, the
Lord our God shall destroy them.

Venite exultemus. Psal. 95. } { *Morning prayer.*

O come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our saluation.
2 Let vs come before his presence with thanksgiuing, & shew our selues glad in him with Psalmes.
3 For the Lord is a great God: and a great King aboue all gods.
4 In his hands are all the corners of the earth: and the strength of the hils is his also.
5 The sea is his, and he made it: and his hands prepared the dry land.
6 O come let vs worship and fall downe: and kneele before the Lord our Maker.
7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.
8 To day if ye will heare his voyce, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.
9 When your Fathers tempted me: proued me, and saw my workes.
10 Fourty yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not knowne my wayes.
11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new song: sing vnto the Lord, al the whole earth,
2 Sing vnto the Lord, and praise his Name: be telling of his saluation from day to day.
3 Declare his honour vnto the heathen: and his wonders vnto all people.
4 For the Lord is great, and cannot worthily bee praised: he is more to be feared then all gods.
5 As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.
6 Glory and worship are before him: power and honour are in his Sanctuary. 7 Ascribe

7 Ascribe vnto the Lord (O ye kindreds of the people,) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name, bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King, and that is hee which hath made the round world so fast that it cannot bee moued, and how that he shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad, let the sea make a noise, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For he commeth, for he commeth to iudge the earth, and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THE Lord is King, the earth may bee glad thereof, yea, the multitude of the yles may be glad thereof.

2 Clouds and darkenesse are round about him, righteousnesse and iudgement are the habitation of his seat.

3 There shall goe a fire before him, and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world, the earth saw it, and was afraid.

5 The hilles melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse, and all the people haue seene his glory.

7 Confounded bee all they that worship carued Images, and that delight in vaine gods, worship him, all ye gods.

8 Sion heard of it, and reioyced, and the daughters of Iuda were glad because of thy iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth, thou art exalted farre aboue all gods.

10 O ye that loue the Lord, see that yee hate the thing which is euill, the Lord preserueth the soules of

of his Saints: hee shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord yee righteous and giue thanks for a remembrance of his holines.

Cantate Domino. } *Euening*
Psal. 98. } *prayer.*

O Sing vnto the Lord a new song: for hee hath done marueilous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnes hath hee openly shewed in the sight of the heathen.

4 Hee hath remembred his mercy and trueth towards the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull before the Lord: al ye lands, sing, reioyce, and giue thankes.

6 Praise the Lord vpon the Harpe sing to the Harpe with a Psalme of thankesgiuing.

7 With Trumpets also and Shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall he iudge the world: and the people with equity.

Dominus regnauit. Psal. 99.

THe Lord is King, be the people neuer so vnpatient: he sitteth betweene the Cherubims, bee the earth neuer so vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thanks vnto thy Name: which is great, wonderfull, and holy.

4 The Kings power loueth iudgement, thou hast prepared equity thou hast executed iudgement and righteousnes in Iacob.

5 O magnifie the Lord our God: and fall downe before his footstoole, for he is holy.

6 Moses

6 Moſes and Aaron among his Prieſts, & Samuel among ſuch as call vpon his Name: theſe called vpon the Lord, and he heard them.

7 He ſpake vnto them out of the cloudy pillar: for they kept his Teſtimonies, and the Law that he gaue them.

8 Thou heardeſt them (O Lord our God:) thou forgaueſt them, O God, and puniſhedſt their owne inuentions.

9 O magnifie the Lord our God, and worſhip him vpon his holy hill: for the Lord our God is holy.

Iubilate Deo. Pſ. l. 100.

O be ioyfull in the Lord, all ye lands: ſerue the Lord with gladneſe, and come before his preſence with a ſong.

2 Be ye ſure that the Lord he is God: it is he that hath made vs, and not we our ſelues, we are his people, and the ſheepe of his paſture.

3 O goe your way into his gates with thankſgiuing, and into his courts with praiſe: be thankfull vnto him, and ſpeake good of his Name.

4 For the Lord is gracious, his mercy is euerlaſting: and his trueth endureth from generation to generation.

Miſericordiam & iudicium. Pſal. 101

My ſong ſhall be of mercy and iudgement: vnto thee, O Lord, will I ſing.

2 O let mee haue vnderſtanding: in the way of godlineſſe,

3 When wilt thou come vnto me: I will walke in my houſe with a perfect heart.

4 I will take no wicked thing in hand, I hate the ſins of vnfaithfulneſſe: there ſhall no ſuch cleaue vnto me.

5 A froward heart ſhall depart from mee: I will not know a wicked perſon.

6 Who ſo priuily ſlandereth his neighbour: him will I deſtroy.

7 Whoſo alſo hath a proud looke, and high ſtomacke: I will not ſuffer him.

8 Mine eyes looke vpon ſuch as bee faithfull in the land: that they may dwell with me.

9 Who ſo leadeth a godly life: he ſhall bee my ſeruant.

10 There

10 There shall no deceitfull person dwell in my house, he that telleth lies, shall not tary in my sight

11 I shall soone destroy all the vngodly that are in the lands that I may root out all wicked doers from the city of the Lord.

Domine exaudi. } { *Morning*
Psal. 102. } { *Prayer.*

HEare my prayer, O Lord, and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble, encline thine eares vnto me when I call, O heare me, and that right soone.

3 For my dayes are consumed away like smoke and my bones are burnt vp as it were a fire brand.

4 My heart is smitten downe and withered like grasse, so that I forget to eat my bread.

5 For the voyce of my groaning, my bones will scarce cleaue to my flesh.

6 I am become like a Pelican in the wildernes, and like an Owle that is in the desart.

7 I haue watched, and am euen as it were a sparrow, that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long, and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread, and mingled my drinke with weeping.

10 And that because of thine indignation, and wrath, for thou hast taken me vp & cast me down.

11 My dayes are gone like a shadow, and I am withered like grasse.

12 But thou (O Lord) shalt endure for euer, and thy remembrance throughout all generations.

13 Thou shalt arise and haue mercy vpon Sion, for it is time that thou haue mercy vpon her, yea ỹ time is come.

14 And why? thy seruants thinke vpon her stones and it pitieth them to see her in the dust.

15 The heathen shall feare thy Name, O Lord, and all the Kings of the earth thy Maiesty.

16 When the Lord shall build vp Sion, and when his glory shall appeare.

17 When he turneth him vnto the prayer of the poore destitute, and despiseth not their desire.

18 This shalbe written for those that come after, and the people which shall be borne, shal praise the Lord.

19 For he hath looked downe from his Sanctuary out of the heauen did the Lord behold the earth.

20 That he might heare the mournings of such as be in captiuity, and deliuer the children appointed vnto death.

21 That they may declare the Name of the Lord in Sion, and his worship at Ierusalem.

22 When the people are gathered together, and the kingdomes also to serue the Lord.

23 He brought downe my strength in my iourney, and shortened my dayes.

24 But I said, O my God, Take me not away in the middest of my age, as for thy yeres, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.

26 They shall perish but thou shalt endure: they all shall waxe old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy seruants shal continue, and their seed shall stand fast in thy sight.

Benedic anima mea. Psal. 103.

PRaise the Lord, O my soule, and all that is within me, praise his holy Name.

2 Praise the Lord, O my soule, and forget not all his benefits.

3 Which forgiueth all thy sinne, and healeth all thine infirmities.

4 Which saueth thy life from destruction, and crowneth thee with mercy and louing kindnes.

5 Which satisfieth thy mouth with good things making thee yong and lusty as an Eagle.

6 The Lord executeth righteousnesse and iudgement for all them that are oppressed with wrong.

7 He shewed his waies vnto Moses, his workes vnto the children of Israel.

8 The Lord is full of compassion and mercy: long suffering, and of great goodnesse.

9 He

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 He hath not dealt with vs after our sinnes, nor rewarded vs according to our wickednesse.

11 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

12 Looke how wide also the East is from the West so farre hath he set our sinnes from vs.

13 Yea like as a father pitieth his owne children euen so is the Lord mercifull vnto them that feare him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse, for hee flourisheth as a floure of the field.

16 For assoone as the winde goeth ouer it, it is gone, and the place thereof shall know it no more

17 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon childrens children.

18 Euen vpon such as keepe his Couenant, and thinke vpon his Commandements to doe them.

19 The Lord hath prepared his seat in heauen, and his kingdome ruleth ouer all.

20 O praise the Lord, ye Angels of his, ye that excell in strength ye that fulfill his Commandement, and hearken vnto the voice of his words.

21 O praise the Lord, all ye his hostes, ye seruants of his that doe his pleasure.

22 O speake good of the Lord, all ye workes of his, in all places of his dominion, praise thou the Lord, O my soule.

Benedic anima mea. } { *Euening*
Psal 104. } { *prayer.*

PRaise the Lord, O my soule, O Lord, my God, thou art become exceeding glorious, thou art clothed with maiestie and honour.

2 Thou deckest thy selfe with light, as it were with a garment, and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters and maketh the clouds his charet, and walketh vpon the wings of the winde.

4 He maketh his Angels spirits: and his m
sters a flaming fire.

5 He laid the foundations of the earth: t
neuer should moue at any time.

6 Thou coueredst it with the deepe, like u
a garment: the waters stand in the hils.

7 At thy rebuke they flee: at the voyce
thunder they are afraid:

8 They goe vp as high as the hils, and dow
the valleys beneath: euen vnto the place
thou hast appointed for them.

9 Thou hast set them their bounds, which
shall not passe: neither turne, againe to cou
earth.

10 He sendeth the springs into the riuers,
run among the hils.

11 All beasts of the field drinke thereof: an
wilde asses quench their thirst.

12 Besides them shall the foules of the ayr
their habitation: and sing among the branche

13 He watereth the hils from aboue: the e
filled with the fruit of thy workes.

14 He bringeth foorth grasse for the cattel
greene herbe for the seruice of men.

15 That he may bring food out of the earth,
wine that maketh glad the heart of man and
to make him a chearefull countenance, and bre
strengthen mans heart.

16 The trees of the Lord also are full of sap
the Cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and
firre trees are a dwelling for the storke.

18 The high hils are a refuge for the wild go
and so are the stony rockes for the conies.

19 He appointed the Moone for certaine seas
and the Sun knoweth his going downe.

20 Thou makest darkenesse that it may be ni
wherein all the beasts of the forrest doe moone.

21 The lyons roaring after their prey: do seek
their meat at God.

22 The Sun ariseth, and the get them away to
gether: and lay them downe in their dens.

23 Man goeth forth vnto his worke and to h
labour: vntill the euening.

24

24 O Lord, how manifold are thy workes? in wisedome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is the Leviathan whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe foorth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious majesty of the Lord shall endure for ever: the Lord shall rejoyce in his workes.

32 The earth shall tremble at the looke of him: if he doe but touch the hils, they shall smoake.

33 I will sing vnto the Lord as long as I live: I will praise my God, while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners they shall be consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. *Psal.* 105 } *Morning prayer.*

O Give thanks vnto the Lord, and call vpon his Name: tell y people what things he hath done

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous workes.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seeke the Lord.

4 Seeke the Lord and his strength: seeke his face evermore.

5 Remember the marvellous works that he hath done, his wonders, & the judgements of his mouth

6 O ye seed of Abraham his servants: ye children of Jacob his chosen.

7 He is the Lord our God: his iudgements are in all the world.

8 He hath bin alwaies mindefull of his couenant and promise ỳ he made to a thousand generations.

9 Euen the Couenant that he made with Abraham: and the oath that he sware vnto Isaac.

10 And appointed the same vnto Iacob for a Law: and to Israel for an euerlasting Testament.

11 Saying, Vnto thee will I giue the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation, to another: from one kingdome to another people.

14 He suffered no man to doe them wrong: but reprooued euen Kings for their sakes.

15 Touch not mine Anointed: and doe my Prophets no harme.

16 Moreouer he called for a dearth vpon the land and destroyed all the prouision of bread.

17 But he had sent a man before them: euen Ioseph which was sold to be a bond seruant.

18 Whose feet they hurt in the stocks: the yron entred into his soule.

19 Vntil ỳ time came that his cause was knowne: the word of the Lord tried him.

20 The King sent and deliuered him: the Prince of the people let him goe free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might informe his princes after his will: and teach his Senators wisedome.

23 Israel came into Egypt: and Iacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt vntruely with his seruants.

26 Then sent he Moses his seruant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.

29 He

29 He turned their waters into blood: and slew their fish.

30 Their land brought forth frogs: yea, euen in their Kings chambers.

31 He spake the word, and there came all manner of flies; and lice in all their quarters.

32 He gaue them haile stones for raine: and flames of fire in their land.

33 He smote their vines also and figtree: and destroyed the trees that were in their coasts.

34 He spake the word, and the grashoppers came and caterpillars innumerable: and did eat vp all the grasse in their land, and deuoured the fruit of their ground.

35 He smote all the first borne in their land: euen the chiefe of all their strength.

36 He brought them foorth also with siluer and gold: there was not one feeble person among their Tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a clond to be a couering: and fire to giue light in the night season.

39 At their desire he brought quailes: and he filled them with the bread of heauen.

40 He opened the rocke of stone, and the waters flowed out: so that riuers ran in dry places.

41 For why? he remembred his holy promise: and Abraham his seruant.

42 And he brought foorth his people with ioy: and his chosen with gladnes.

43 And giue them the lands of the heathen: and they tooke the labours of the people in possession.

44 That they might keepe his Statutes: and obserue his lawes.

Confitemini Domino. Psal. 106. } { *Euening Prayer.*

O Giue thanks vnto the Lord, for he is gracious and his mercy endureth for euer.

2 Who can expresse the noble actes of the Lord: or shew forth all his praise.

3 Blessed are they that alway keepe iudgement: and doe righteousnesse.

4 Remember me, O Lord, according to the fauor

that thou beareſt vnto thy people: O viſit me with thy ſaluation.

5 That I may ſee the felicity of thy choſen: and reioyce in the gladnes of thy people, and giue thankes with thine inheritance.

6 We haue ſinned with our Fathers: we haue done amiſſe and dealt wickedly.

7 Our Fathers regarded not the wonders in Egypt, neither kept they thy great goodneſſe in remembrance: but were diſobedient at the Sea, euen at the red Sea.

8 Neuertheleſſe, he helped them for his names ſake: that he might make his power to be knowne.

9 He rebuked the red Sea alſo, and it was dryed vp, ſo he led them thorow the deepe, as thorow a wilderneſſe.

10 And he ſaued them from the aduerſaries hand: and deliuered them from the hand of the enemy.

11 As for thoſe that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his word: and ſang praiſe vnto him.

13 But within a while they forgate his workes: and would not abide his counſell.

14 But luſt came vpon them in the wilderneſſe: and they tempted God in the deſart.

15 And he gaue them their deſire: and ſent leanneſſe withall into their ſoule.

16 They angred Moſes alſo in their tents: and Aaron the Saint of the Lord.

17 So the earth opened, and ſwallowed vp Dathan and couered the Congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worſhipped the molten image.

20 Thus they turned their glory: into the ſimilitude of a calfe that eateth hay.

21 And they forgate God their Sauiour: which had done ſo great things in Egypt.

22 Wondrous workes in the land of Ham: and fearefull things by the red Sea.

23 So he ſaid he would haue deſtroyed them. had not Moſes his choſen ſtood before him in the gap:

gap, to turne away his wrathfull indignation, leſt he ſhould deſtroy them.

24 Yea, they thought ſcorn of that pleaſant land and gaue no credence vnto his word.

25 But murmured in their tents, & hearkened not vnto the voyce of the Lord.

26 Then lift he vp his hand againſt them, to ouerthrow them in the wildernesse.

27 To caſt out their ſeed among the nations, and to ſcatter them in the lands.

28 They ioyned themſelues vnto Baal-Peor, and ate the offerings of the dead.

29 Thus they prouoked him to anger with their owne inuentions, and the plague was great among them.

30 Then ſtood vp Princes and prayed, and ſo the plague ceaſed.

31 And that was counted vnto him for righteouſnes, among all poſterities for euermore.

32 They angred him alſo at the waters of ſtriſe ſo that he puniſhed Moſes for their ſakes.

33 Becauſe they prouoked his ſpirit, ſo that hee ſpake vnaduiſedly with his lips.

34 Neither deſtroyed they the heathen, as the Lord commanded them.

35 But were mingled among the heathen, and learned their workes.

36 Inſomuch that they worſhipped their idoles, which turned to their owne decay, yea, they offered their ſonnes and daughters vnto deuils.

37 And ſhed innocent blood, euen the blood of their ſonnes and of their daughters, whom they offered vnto the idoles of Canaan, and the land was defiled with blood.

38 Thus were they ſtained with their own work, and went a whoring with their owne inuentions.

39 Therefore was the wrath of the Lord kindled againſt his people, inſomuch that hee abhorred his owne inheritance.

40 And hee gaue them ouer into the hand of the heathen, and they that hated them, were lords ouer them.

41 Their enemies oppreſſed them, and had them in ſubiection.

42 Many a time did he deliuer them, but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.

43 Neuertheless, when he saw their aduersitie: he heard their complaint.

44 He thought vpon his Couenant, and pitied them according to the multitude of his mercies: yea, he made all those that had led them away captiue, to pity them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen, that we may giue thanks vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from euerlasting, and world without end, and let al the people say Amen.

Confitemini Domino. } *Morning*
Psal. 17. } *prayer.*

O Giue thanks vnto the Lord, for he is gracious, and his mercy endureth for euer.

2 Let them giue thanks whom the Lord hath redeemed, and deliuered from the hand of the enemie.

3 And gathered them out of the lands from the East, and from the West, from the North, and from the South.

4 They went astray in the wildernesse out of the way, and found no citie to dwell in.

5 Hungry and thirsty their soule fainted in them.

6 So they cryed vnto the Lord in their trouble, and he deliuered them from their distresse.

7 He led them forth by the right way, that they might goe to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

9 For he satisfieth the empty soule, and filleth the hungry soule with goodnesse.

10 Such as sit in darkenesse, and in the shadow of death, being fast bound in misery and yron.

11 Because they rebelled against the word of the Lord and lightly regarded the counsell of the most High.

12 He also brought downe their heart through hea-

heauinesse : they sell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse : and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse : and smitten the bars of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meat: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing : and tell out his workes with gladnesse.

23 They that goe downe to the Sea in ships: and occupy their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormy wind ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe : their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease, so that the waues thereof are still.

30 Then are they glad, because they be at rest, and so he bringeth them to the hauen where they would be.

31 O

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the Congregation of the people: and praise him in the seat of the Elders.

33 Which turneth the floods into a wildernesse and dryeth vp the water springs.

34 A fruitfull land maketh he barren for the wickednesse of them that dwell therein.

35 Againe, he maketh the wildernesse a standing water: and water springs of a dry ground.

36 And there hee setteth the hungry: that they may build them a city to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesseth them, so that they multiply exceedingly: and suffer not their cattell to decrease.

39 And againe, when they are minished and brought lowe: through oppression through any plague or trouble.

40 Though he suffer them to bee euill intreated through tyrants: and let them wander out of the way in the wildernesse.

41 Yet helpeth he the poore out of misery: and maketh him housholds like a flocke of sheepe.

42 The righteous will consider this, and reioyce: and the mouth of all wickednesse shall be stopped.

43 Whoso is wise, will ponder these things: and they shall vnderstand ỹ louing kindnesse of ỹ Lord

Paratum cor meum. { *Euening*
Psal. 108. { *prayer.*

O God my heart is ready (my heart is ready:) I will sing and giue praise with the best member that I haue.

2 Awake thou Lute and Harpe, I my selfe will awake right early.

3 I will giue thankes vnto thee, O Lord, among the people: I will sing praises vnto thee among the nations.

4 For thy mercy is greater then the heauens: and thy truth reacheth vnto the clouds.

5 Set vp thy selfe (O God) aboue the heauens and thy glory aboue all the earth.

6 That

6 That thy beloued may be deliuered: let thy right hand ſaue them, and heare thou me.

7 God hath ſpoken in his boline: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manaſſes is mine, Ephraim alſo is the ſtrength of my head.

9 Iuda is my Law-giuer, Moab is my waſhpot: ouer Edom will I caſt out my ſhooe, vpon the Philiſtines will I triumph.

10 Who will lead me into the ſtrong city: and who will bring me into Edom?

11 Haſt not thou forſaken vs, O God: and wilt not thou, God, goe forth with our hoſts?

12 O helpe vs againſt the enemy: for vaine is the helpe of man.

13 Through God we ſhall doe great actes: and it is he that ſhall tread downe our enemies.

Deus Laudem. Pſal. 109.

HOld not thy tongue, O God of my praiſe: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue ſpoken againſt me with falſe tongues they compaſſed me about alſo with words of hatred, and fought againſt me without a cauſe.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my ſelfe vnto prayer.

4 Thus haue they rewarded me euill: for good and hatred for my good will.

5 Set thou an vngodly man to be ruler ouer him and let Satan ſtand at his right hand.

6 When ſentence is giuen vpon him, let him be condemned: and let his prayer be turned into ſin.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherleſſe; and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them ſeek it alſo out of deſolate places.

10 Let the extortioner conſume all that he hath and let the ſtranger ſpoyle his labour.

11 Let there be no man to pity him: nor to haue compaſſion vpon his fatherleſſe children.

12 Let

12 Let his posterity be destroyed: and the next generation let his name be cleane out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord, that hee may root out the memoriall of them from off the earth.

15 And that because his mind was not to doe good, but persecuted the poore helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shal happen vnto him; he loued not blessing, therefore shall it be farre from him.

17 He clothed himselfe with cursing like as with a raiment, and it shall come into his bowels like water, and like ovle into his bones.

18 Let it be vnto him as the cloake that he hath vpon him, and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies, and to those that speake euill against my soule.

20 But deale thou with me (O Lord God) according vnto thy Name, for sweet is thy mercy.

21 O deliuer me, for I am helpelesse and poore, and my heart is wounded within me.

22 I goe hence like the shadow that departeth, and am driuen away as the grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them, they that looked vpon me shaked their heads.

25 Helpe me (O Lord my God,) O saue me according to thy mercy.

26 And they shall know how that this is thy hand and that thou Lord hast done it.

27 Though they curse, yet blesse thou; and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame, and let them couer themselues with their owne confusion as with a cloake.

29 As for me, I will giue great thankes vnto the

Lord

Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous Iudges.

Dixit Dominus } { *Morning*
Psal. 110. } { *prayer.*

THe Lord said vnto my Lord, Sit thou on my right hand: vntill I make thine enemies thy footstoole.

2 The Lord shall send the rod of thy power out of Sion: be thou Ruler euen in the mids among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware, and will not repent: Thou art a Priest for euer after ỳ order of Melchisedech.

5 The Lord vpon thy right hand: shal wound euen kings in the day of his wrath.

6 He shall iudge among the Heathen, he shal fill the places with the dead bodies: and smite in sunder the heads ouer diuers countryes.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I Will giue thanks vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great, sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull and gracious Lord hath so done his meruelous workes, that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him, he shall euer be mindfull of his Couenant.

6 He hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are verity and iudgement, all his commandements are true.

8 They stand fast for euer and euer and are done in truth and equity.

9 He

9 He sent redemption vnto his people, hee hath commanded his Couenant for euer, holy and reuerend is his Name.

10 The feare of the Lord is the beginning of wisdome, a good vnderstanding haue all they that do thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seed shall be mighty vpon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darknesse: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and wil guide his words with discretion.

6 For he shall neuer be moued: and the righteous shall be had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not thinke: vntill he see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord (ye seruants:) O praise the Name of the Lord.

2 Blessed bee the Name of the Lord: from this time foorth for euermore.

3 The Lords Name is praised from the rising vp of the Sunne, vnto the going downe of the same.

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth.

6 Hee taketh vp the simple out of the dust, and lifteth the poore out of the myre,

7 That

5 That he may ſet him with the Princes : euen with the Princes of his people.

6 He maketh the barren woman to keepe houſe : and to be a ioyfull mother of children.

In exitu Iſrael } { *Euening*
Pſal. 114 } { *prayer.*

WHen Iſrael came out of Egypt : and the houſe of Iacob, from among the ſtrange people.

2 Iuda was his Sanctuary : & Iſrael his dominion.

3 The Sea ſaw that and fled : Iordan was driuen backe.

4 The mountaines ſkipped like rams : and the little hils like yong ſheepe.

5 What ailed thee, O thou Sea, that thou fledſt : and thou Iordan that thou waſt driuen backe ?

6 Ye mountaines, that ye ſkipped like rams : and ye little hils, like yong ſheepe ?

7 Tremble thou earth at the preſence of the Lord at the preſence of the God of Iacob.

8 Which turned the hard rocke into a ſtanding water : and the flint ſtone into a ſpringing well.

Non nobis Domine. Pſal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue praiſe : for thy louing mercy : and for thy truths ſake.

2 Wherefore ſhall the heathen ſay : Where is now their God ?

3 As for our God he is in heauen : he hath done whatſoeuer pleaſed him.

4 Their idoles are ſiluer and gold : euen the worke of mens hands ;

5 They haue mouthes and ſpeake not : eyes haue they, and ſee not,

6 They haue eares, and heare not : noſes haue they, and ſmell not.

7 They haue hands, and handle not : feet haue they, and walke not : neither ſpeake they through their throat.

8 They that make them are like vnto them : and ſo are all ſuch as put their truſt in them.

9 But thou houſe of Iſrael, truſt thou in the Lord he is their ſuccour and defence.

10 Ye houſe of Aaron, put your truſt in the Lord :

Lord: he is their helper and defender.

11 Ye that feare the Lord, put your truſt in the Lord: he is their helper and defender.

12 The Lord hath beene mindfull of vs, and he ſhall bleſſe vs: euen he ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe the houſe of Aaron.

13 He ſhall bleſſe them that feare the Lord: both ſmall and great.

14 The Lord ſhall increaſe you more and more: you and your children.

15 Ye are the bleſſed of the Lord: which made heauen and earth.

16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.

17 The dead praiſe not thee, O Lord: neither all they that goe downe into ſilence.

18 But we will praiſe the Lord: from this time foorth for euermore. Praiſe the Lord.

Dilexi quoniam. } { *Morning*
Pſal. 11 6. } { *Prayer.*

I Am well pleaſed: that the Lord hath heard the voyce of my prayer.

2 That he hath enclined his eare vnto me: therefore will I call vpon him as long as I liue.

3 The ſnares of death compaſſed me round about and the paines of hell gate hold vpon me.

4 I ſhall find trouble and heauineſſe, and I ſhall call vpon the Name of the Lord: O Lord, I beſeech thee, deliuer my ſoule.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preſerueth the ſimple: I was in miſery, and he helped me.

7 Turne againe then vnto thy reſt, O my ſoule: for the Lord hath rewarded thee.

8 And why? thou haſt deliuered my ſoule from death: mine eyes from teares, and my feet from falling.

9 I will walke before the Lord in the land of the liuing.

10 I beleeued, and therefore will I ſpeake, but I was ſore troubled: I ſaid in my haſte, All men are lyars.

11 What

11 What reward ſhall I giue vnto the Lord: for all the benefits that he hath done vnto me?

12 I will receiue the cup of ſaluation: and call vpon the Name of the Lord.

13 I will pay my vowes now in the preſence of all his people: right deare in the ſight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy ſeruant: I am thy ſeruant, and the ſonne of thy handmaid: thou haſt broken my bands in ſunder.

15 I will offer vnto thee the ſacrifice of thankſgiuing: and will call vpon the Name of the Lord.

16 I will pay my vowes vnto the Lord, in the ſight of all his people: in the Courts of the Lords houſe, euen in the middeſt of thee, O Hieruſalem, Praiſe the Lord.

Laudate Dominum. Pſal. 117.

O Praiſe the Lord, all ye heathen: praiſe him all ye nations.

2 For his mercifull kindneſſe is euermore, and more towards vs: and the trueth of the Lord endureth for euer. Praiſe the Lord.

Confitemini Domino. Pſal. 118.

O Giue thankes vnto the Lord, for he is gracious: becauſe his mercy endureth for euer.

2 Let Iſrael now confeſſe that he is gracious: and that his mercy endureth for euer.

3 Let the houſe of Aaron now confeſſe: that his mercy endureth for euer.

4 Yea, let them now that feareth the Lord confeſſe that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my ſide: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe me: therfore ſhal I ſee my deſire vpon mine enemies

8 It is better to truſt in the Lord: then to put any confidence in man.

9 It is better to truſt in the Lord: then to put any confidence in princes.

10 All nations compaſſed me round about: but in the Name of the Lord will I deſtroy them.

11 They kept me in on euery ſide, they kept me in

in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct, euen as the fire among the thornes: for in the Name of the Lord will I destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mighty things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mighty things to passe.

17 I will not die but liue: and declare the worke of the Lord.

18 The Lord hath chastened and corrected mee: but he hath not giuen me ouer vnto death.

19 Open me the gate of righteousnesse: that I may goe into them, and giue thanks vnto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard mee: and art become my saluation.

22 The same stone which the builder: refused: is become the head stone in the corner.

23 This is the Lords doings: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe me now, O Lord, O Lord, send vs now prosperity.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: binde the sacrifice with cords, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. } { *Euening*
Psal. 119. } { *prayer.*

BLeſſed are thoſe that are vndefiled in the way: and walke in the Law of the Lord.

2 Bleſſed are they that keepe his Teſtimonies: and ſeeke him with their whole heart.

3 For they which doe no wickedneſſe: walke in his wayes.

4 Thou haſt charged: that we ſhall diligently keepe thy Commandements.

5 O that my wayes were made ſo direct: that I might keepe thy Statutes.

9 So ſhall I not be confounded: while I haue reſpect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when I ſhall haue learned the iudgements of thy righteouſneſſe.

8 I will keep thy ceremonies: O forſake me not vtterly.

In quo corriget.

WHerewith al ſhal a yong man cleanſe his way euen by ruling himſelfe after thy word.

2 With my whole heart haue I ſought thee: O let me not goe wrong out of thy Commandements

3 Thy words haue I hid within my heart: that I ſhould not ſin againſt thee.

4 Bleſſed art thou, O Lord: O teach me thy ſtatutes.

5 With my lips haue I beene telling: of all the iudgementes of thy mouth.

6 I haue had as great delight in the way of thy Teſtimonies: as in all maner of riches.

7 I will talke of thy Commandements: and haue reſpect vnto thy wayes.

8 My delight ſhall be in thy Statutes: and I will not forget thy word.

Retribue ſeruo tuo.

ODoe well vnto thy ſeruant: that I may liue and keepe thy word.

2 Open thou mine eyes: that I may ſee the wondrous things of thy Law.

3 I am a ſtranger vpon earth: O hide not thy Commandements from me.

4 My ſoule breaketh out for the very feruent deſire: that it hath alway vnto thy Iudgements.

5 Thou

5 Thou hast rebuked the proud, and cursed are they that doe erre from thy Commandements.

6 O turne from me shame and rebuke: for I have kept thy Testimonies.

7 Princes also did sit and speake against me, but thy seruant is occupied in thy Statutes.

8 For thy Testimonies are my delight, and my counsellers,

Adhæsit pauimento.

MY soule cleaueth to the dust, O quicken thou me according to thy word.

2 I haue acknowledged my wayes, and thou hearddest me, O teach me thy Statutes.

3 Make me to vnderstand the way of thy commandements: and so shall I talke of thy wondrous workes.

4 My soule melteth away for very heauinesse, comfort thou me according vnto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of trueth, and thy iudgements haue I laid before me.

7 I haue sticken vnto thy Testimonies, O Lord, confound me not.

8 I will runne the way of thy Commandements when thou hast set my heart at liberty.

Legem pone. } { *Morning prayer.*

TEach me, O Lord, the way of thy Statutes, and I shall keepe it vnto the end.

2 Giue me vnderstanding, and I shall keepe thy Law, yea, I shall keepe it with my whole heart.

3 Make me to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy Testimonies, and not to couetousnesse.

5 O turne away mine eyes, lest they behold vanity and quicken thou me in thy way.

6 O stablish thy word in thy seruant, that I may feare thee.

7 Take away the rebuke that I am afraid of for thy iudgements are good.

8 Behold, my delight is in thy Commandements O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercy come also vnto me, O Lord, euē thy saluation according to thy word.

2 So shall I make answere vnto my blasphemers, for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth, for my hope is in thy iudgements.

4 So shall I alway keepe thy Law: yea, for euer and euer.

5 And I will walke at liberty, for I seeke thy Commandements.

6 I will speake of thy Testimonies also euen before kings, and will not be ashamed.

7 And my delight shall be in thy Commandements, which I haue loued.

8 My hands also will I lift vp vnto thy commandements, which I haue loued: and my study shall be in thy Statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word, wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickned me.

3 The proud haue had me exceedingly in derision, yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting iudgments O Lord, and receiued comfort.

5 I am horribly afraid: for the vngodly that forsake thy Law.

6 Thy Statutes haue beene my songs, in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season, and haue kept thy Law.

8 This I had, because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord, I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart, O be mercifull vnto me according to thy word.

3 I called mine owne waves to remembrance, and turned my feet vnto thy Testimonies.

4 I made haſt, and prolonged not the time: to keepe thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will riſe to giue thankes vnto thee: becauſe of thy righteous iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercy: O teach me thy Statutes.

Bonitatem feciſti.

O Lord, thou haſt dealt graciouſly with thy ſeruant: according vnto thy word.

2 O learne me true vnderſtanding and knowledge: for I haue beleeued thy Commandements.

3 Before I was troubled, I went wrong: but now haue I kept thy word.

4 Thou art good and gracious: O teach me thy Statutes.

5 The proud haue imagined a lie againſt me: but I will keepe thy Commandements with my whole heart.

6 Their heart is as fat as brawne: but my delight hath bin in thy Law.

7 It is good for me that I haue beene in trouble: that I may learne thy Statutes.

8 The Law of thy mouth is dearer vnto me: then thouſands of gold and ſiluer.

Manus tuæ fecerunt me. { *Euening Prayer.*

THy hands haue made me and faſhioned me: O giue me vnderſtanding, that I may learne thy Commandements.

2 They that feare thee will be glad when they ſee me: becauſe I haue put my truſt in thy word.

3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulneſſe haſt cauſed me to be troubled.

4 O let thy mercifull kindnes be my comfort: according to thy word vnto thy ſeruant.

5 O let thy louing mercies come vnto me that I may liue: for thy law is my delight.

6 Let the proud be confounded: for they goe wicked

wickedly about to destroy me: but I wil be occupied in thy Commandementss

7 Let such as feare thee, and haue knowen thy testimonies: be turned vnto me.

8 O let my heart be found in thy Statutes: that I be not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation and I haue good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me.

3 For I am become like a bottle in the smoake: yet doe I not forget thy Statutes.

4 How many are the dayes of thy seruant: when wilt thou be auenged of them that persecute me?

5 The proud haue digged pits for me: which are not after thy Law.

6 All thy Commandements are true: they persecute me falsly, O be thou my helpe.

7 They had almost made an end of me vpon earth but I forsooke not thy Commandements.

8 O quicken me after thy louing kindnesse: and I shall keepe the Testimonies of thy mouth.

In æternum Domine.

O Lord thy word endureth for euer in heauen

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serue thee.

4 If my delight had not beene in thy Law: I should haue perished in my trouble.

5 I will neuer forget thy commandements: for with them thou hast quickened me.

6 I am thine, O saue me: for I haue sought thy Commandements.

7 The vngodly laid wait: for me to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy commandements is exceeding broad.

Quomodo dilexi..

LOrd, what loue haue I vnto thy Law: all the day long is my study in it.

2 Thou through thy commandements hast made

mee wiſer then mine enemies: for they are euer with me.

3 I haue more vnderſtanding then my teachers: for thy Teſtimonies are my ſtudy.

4 I am wiſer then the aged: becauſe I keepe thy Commandements.

5 I haue refrained my feet from euery euill way that I may keepe thy word.

6 I haue not ſhrunke from thy iudgements: for thou teacheſt me.

7 O how ſweet are thy words vnto my throat: yea, ſweeter then hony vnto my mouth.

8 Through thy Commandements I get vnderſtanding: therefore I hate all wicked wayes.

Lucerna pedibus meis { *Morning prayer.*

THy word is a lanterne vnto my feet: and a light vnto my paths.

2 I haue ſworne, and am ſtedfaſtly purpoſed to keepe thy righteous iudgements.

3 I am troubled aboue meaſure: quicken me (O Lord) according to thy word.

4 Let the free will offrings of my mouth pleaſe thee, O Lord: and teach me thy iudgements.

5 My ſoule is alway in my hand: yet do I not forget thy Law.

6 The vngodly haue laid a ſnare for me: but yet I ſwarued not from thy Commandements.

7 Thy teſtimonies haue I claimed as mine heritage for euer: and why? they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy ſtatutes alway: euen vnto the end.

Iniquos odio habui

I Hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and ſhield: and my truſt is in thy word.

3 Away from mee ye wicked: I will keepe the Commandements of my God.

4 O ſtabliſh me according vnto thy word, that I may liue: and let mee not be diſappointed of my hope.

5 Hold thou me vp and I ſhall be ſafe: yea my delight

delight shall be euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the vngodly of the earth like drosse: therefore I loue thy Testimony.

8 My flesh trembleth for feare of thee: and I am afraid of thy iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right O giue me not ouer vnto mine oppressours.

2 Make thou thy seruant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnes.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy Statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy Testimonies.

6 It is time for thee Lord, to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue gold and precious stone.

8 Therefore hold I straight all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

THy Testimonies are wonderfull: therefore doth my soule keepe them.

2 When thy word goeth foorth: it giueth light and vnderstanding to the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy Commandements.

4 O looke thou vpon me, & be merciful vnto me as thou vsest to doe vnto those that loue thy name

5 Order my steps in thy word: and so shall no wickednesse haue dominion ouer me.

6 O deliuer me from the wrongfull dealings of men: and so shall I keepe thy Commandements.

7 Shew the light of thy countenance vpon thy seruant: and teach me thy statutes,

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord: and true is thy iudgement.

2 Thy Teſtimonies that thou haſt commanded: are exceeding righteous and true.

3 My zeale hath euen conſumed me: becauſe mine enemies haue forgotten thy words.

4 Thy word is tryed to the vttermoſt: and thy ſeruant loueth it.

5 I am ſmall and of no reputation: yet do I not forget thy Commandements.

6 Thy righteouſneſſe is an euerlaſting righteouſneſſe: and thy Law is the trueth.

7 Trouble and heauineſſe haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteouſnes of thy Teſtimonies is euerlaſting: O grant me vnderſtanding, and I ſhall liue.

Clamaui in toto corde meo. { *Euening prayer.*

I Call with my whole heart: heare me O Lord, I will keepe thy Statutes.

2 Yea, euen vpon thee doe I call: helpe me, and I ſhall keepe thy Teſtimonies.

3 Early in the morning doe I cry vnto thee: for in thy word is my truſt.

4 Mine eyes preuent the night watches: that I might be occupied in thy words.

5 Heare my voyce, O Lord, according vnto thy louing kindneſſe: quicken me according as thou art wont.

6 They draw nigh that of malice perſecute me: and are far from thy Law.

7 Be thou nigh at hand, O Lord: for all thy commandements are true.

8 As concerning thy teſtimonies, I haue knowne long ſince: that thou haſt grounded them for euer.

vide humilitatem.

O Conſider mine vnworthy, and deliuer me: for I do not forget thy Law.

2 Auenge thou my cauſe, and deliuer me: quicken me according to thy word.

3 Health is far from the vngodly: for they regard not thy ſtatutes.

4 Great is thy mercy: O Lord, quicken mee as thou art wont.

5 Many there are that trouble me, and perſecute me: yet doe I not ſwerue from thy Teſtimonies.

6 It

6 It grieueth me when I see the transgressours because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken me according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted me without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoyles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous iudgements.

5 Great is the peace which they haue that loue thy law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according to thy word.

3 My lips shall speake of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I haue chosen thy Commandements.

6 I haue longed for thy sauing health, O Lord: and in thy Law is my delight.

7 O let my soule liue, and it shall praise thee: and thy Iudgements shall helpe me.

8 I haue gone astray like a sheepe that is lost: Oh seeke thy seruant, for I doe not forget thy commandements.

Ad Dominum } { *Morning*
Psal. 120. } { *Prayer.*

WHen I was in trouble, I called vpon ỹ Lord and he heard me.

2 Deliuer my soule, O Lord, from lying lippes and from a deceitfull tongue.

3 What reward shall be giuen or done vnto thee thou false tongue: euen mighty & sharpe arrowes with hot burning coales.

4 Woe is me that I am constrained to dwell with Mesech: and to haue my habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies vnto peace.

6 I labour for peace: but when I speake vnto them thereof, they make them ready to battell.

Leuaui oculos. Psal. 122.

I will lift vp mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heauen and earth.

3 He will not suffer thy foot to be moued: and he that keepeth thee will not sleepe,

4 Behold, he that keepeth Israel, shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shal not burne thee by day neither the Moone by night.

7 The Lord shall preserue thee from al euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out, and thy comming in from this time foorth for euermore.

Letatus sum. Psal. 122.

I Was glad when they said vnto mee: Wee will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Ierusalem.

3 Ierusalem is builded as a city that is at vnity in it selfe.

4 For thither the tribes goe vp, euen the tribes of the Lord: to testifie vnto Israel, to giue thanks vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid,

6 O pray for the peace of Ierusalem: they shall prosper that loue thee.

7 Peace bee within thy walles: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God I will seeke to doe thee good.

Ad te leuaui oculos: eos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a maiden vnto ỹ hand of her mistresse: euen so our eyes wait vpon the Lord our God, vntill hee haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for wee are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthy: and with the despitefulnesse of ỹ proud.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not beene on our side, (now may Israel say:) if the Lord himselfe had not beene on our side, when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proud: had gone euen ouer our soule.

5 But praised bee the Lord: which hath not giuen vs ouer for a prey vnto their teeth.

6 Our soule is escaped, euen as a bird out of the snare of the Fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shal be euen as the mount Sion: which may not bee remooued, but standeth fast for euer.

2 The hilles stand about Ierusalem: euen so

ſtandeth the Lord round about his people from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: leſt the righteous put their hand vnto wickedneſſe.

4 Doe well, O Lord: vnto thoſe that bee good and true of heart.

5 As for ſuch as turne backe vnto their owne wickedneſſe: the Lord ſhall lead them forth with the euill doers, but peace ſhall be vpon Iſrael.

In conuertendo. Pſal. 126. } { *Euening Prayer.*

WHen the Lord turned againe the captiuitie of Sion: then were wee like vnto them that dreame.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then ſaid they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captiuity, O Lord: as the riuers in the South.

6 They that ſow in teares: ſhall reape in ioy.

7 He that now goeth on his way weeping, and beareth forth good ſeed: ſhall doubtleſſe come againe with ioy, and bring his ſheaues with him.

Niſi Dominus. Pſal. 127.

EXcept the Lord build the houſe: their labour is but loſt that build it.

2 Except the Lord keepe the city: the watchman waketh but in vaine.

3 It is but loſt labour that ye haſt to riſe vp early, and ſo late take reſt, and eat the bread of careful neſſe: for ſo he giueth his beloued ſleepe.

4 Loe, ỳ children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the gyant euen ſo are the yong children,

6 Happy is the man that hath his quiuer full of them: they ſhall not be aſhamed when they ſpeake with their enemies in the gate.

Beati

Beati omnes. Psal 128.

BLeſſed are all they that feare the Lord: and walke in his wates.

2 For thou ſhalt eat the labours of thy hands: O well is thee, and happy ſhalt thou be.

3 Thy wife ſhalbe as the fruitfull vine, vpon the walles of thy houſe.

4 Thy children like the Oliue branches: round about thy table.

5 Loe thus ſhal the man be bleſſed that feareth the Lord.

6 The Lord from out of Sion ſhal ſo bleſſe thee: that thou ſhalt ſee Ieruſalem in proſperity al thy life long.

7 Yea, that thou ſhalt ſee thy childrens children and peace vpon Iſrael.

Sæpe expugnauerunt. Pſal. 129.

MAny a time haue they fought againſt me from my youth vp: (may Iſrael now ſay.

2 Yea many a time haue they vexed me from my youth vp: but they haue not preuailed againſt me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen ỹ ſnares of the vngodly in pieces.

5 Let them be confounded and turned backward: as many as haue euill will at Sion.

6 Let them be euen as the graſſe growing vpon ỹ houſe tops: which withereth before it be plucked vp.

7 Whereof the mower filleth not his hand: neither he that bindeth vp his theaues his boſome.

8 So that they which goe by, ſay not ſo much as the Lord proſper you: we wiſh you good lucke in the Name of the Lord.

De profundis. Pſal. 130.

OVt of the deepe haue I called vnto thee (O Lord:) Lord, heare my voyce.

2 O let thine eares conſider well: the voyce of my complaint.

3 If thou, Lord, wilt be extreame to marke what is done amiſſe: O Lord, who may abide it.

4 For there is mercy with thee: therefore ſhalt thou be feared.

5 I looke for the Lord, my ſoule doeth waite him in his word is my truſt.

6 My ſoule fleeth vnto the Lord: before ỹ morning watch, I ſay, before the morning watch.

7 O Iſrael truſt in the Lord, for with ỹ Lord there is mercy: and with him is plenteous redemption.

8 And he ſhall redeeme Iſrael, from al his ſins.

Domine non eſt. Pſal. 131.

LOrd, I am not high minded: I haue no proudlookes.

2 I doe not exerciſe my ſelfe in great matters which are too high for me.

3 But I refraine my ſoule, and keepe it low, like as a child that is weaned from his mother, yea, my ſoule is euen as a weaned child.

4 O Iſrael truſt in the Lord: from this time forth for euermore.

Memento Domine. Pſal. 132. { *Morning prayer.*

LOrd remember Dauid and al his trouble.

2 How he ſware vnto the Lord: & vowed a vow vnto the Almighty God of Iacob.

3 I will not come within the Tabernacle of my houſe: nor climble vp into my bed.

4 I wil not ſuffer mine eyes to ſleepe, nor mine eye-lids to ſlumber: neither the temples of my head to take any reſt.

5 Vntill I find out a place for the Temple of ỹ Lord: an habitation for the mighty God of Iacob.

6 Loe, wee heard of the ſame at Ephrata: and found it in the wood.

7 Wee will goe into his Tabernacle: and fall low on our knees before his footſtoole.

8 Ariſe, O Lord, into thy reſting place: thou and the Arke of thy ſtrength.

9 Let thy Prieſts be clothed with righteouſneſſe and let the Saints ſing with ioyfulneſſe.

10 For thy ſeruant Dauids ſake: turne not away the preſence of thine Anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and he ſhall not ſhrinke from it.

12 Of ỹ fruit of thy body: ſhal ſet vpon thy ſeat

13 If thy children wil keepe my Couenant and my

my teſtimonies that I ſhal learne them, their children alſo ſhall ſit vpon thy ſeat for euermore.

14 For the Lord hath choſen Sion to be an habitation for himſelfe; he hath longed for her.

15 This ſhall bee my reſt for euer: here will I dwell, for I haue a delight therein.

16 I will bleſſe her victuals with increaſe: & will ſatisfie her poore with bread.

17 I will decke her Prieſts with health: and her Saints ſhall reioyce and ſing.

18 There ſhal I make ỹ horne of Dauid to flouriſh: I haue ordained a laterne for mine Anointed

19 As for his enemies, I ſhall clothe them w̃ ſhame: but vpon himſelfe ſhal his crowne flouriſh

Ecce quam bonum. Pſal. 133.

BEhold, how good and ioyfull a thing it is: brethren to dwell together in vnitie.

2 It is like the precious ointment vpon the head that ran downe vnto the beard: euen vnto Aarons beard, and went down to the skirts of his clothing

3 Like as the dew of Hermon: which fell vpon the hill of Sion.

4 For there the Lord promiſed his bleſſing: and life for euermore.

Ecce nunc. Pſal. 134.

BEhold (now) praiſe the Lord: all ye ſeruants of the Lord.

2 Yee that by night ſtand in the houſe of the Lord: euen in the courts of the houſe of our God.

3 Lift vp your hands in the Sanctuary: and praiſe the Lord.

4 The Lord that made heauen and earth: giue thee bleſſing out of Sion.

Laudate nomen. Pſal. 135.

OPraiſe the Lord, laud yee the Name of the Lord: praiſe it, O ye ſeruants of the Lord.

2 Ye that ſtand in the houſe of the Lord: in ỹ courts of the houſe of our God.

3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes vnto his Name, for it is louely.

4 For why? the Lord hath choſen Iacob vnto himſelfe, and Iſrael for his owne poſſeſſion.

5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 What-

6 Whatsoeuer the Lord pleased, that did he in heauen and in earth: and in the Sea, and in all deepe places.

7 He bringeth foorth the clouds from the ends of the world: and sendeth foorth lightnings with the raine, bringing the winds out of his treasures.

8 He smote the first borne of Egypt: both of man and beast.

9 Hee hath sent tokens and wonders into the mids of thee, O thou land of Egypt: vpon Pharaoh and all his seruants.

10 He smote diuers nations: & slew mighty kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdoms of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name O Lord, endureth for euer: so doeth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people, and be gracious vnto his seruants.

15 As for the images of the heathen: they are but siluer and gold: the worke of mens hands.

16 They haue mouthes and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that made them, are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the Lord, praise the Lord.

21 Praised be the LORD out of Sion: which dwelleth at Ierusalem.

Confitemini. *Euen'ng*
Psal 136. *Prayer.*

O Giue thanks vnto the Lord, for he is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 O thank the Lord of all lords: for his mercy endureth for euer.

4 Which

4 Which onely doeth great wonders: for his mercy endureth for euer.

5 Which by his excellent wisedome made the heauens: for his mercy endureth for euer.

6 Which laid out the earth aboue the waters: for his mercy endureth for euer.

7 Which hath made great lights: for his mercy endureth for euer.

8 The Sunne to rule the day: for his mercy endureth for euer.

9 The Moone and the Starres to gouerne the night: for his mercy endureth for euer.

10 Which smote Egypt with their first borne for his mercy endureth for euer.

11 And brought out Israel from among them: for his mercy endureth for euer.

12 With a mighty hand, and a stretched out arme: for his mercy endureth for euer.

13 Which diuided the Red Sea in two parts: for his mercy endureth for euer.

14 And made Israel to goe through the midst of it: for his mercy endureth for euer.

15 But as for Pharaoh and his host, he ouerthrew them in ỳ red sea for his mercy endureth for euer

16 Which led his people thorow the wildernes: for his mercy endureth for euer.

17 Which smote great Kings: for his mercy endureth for euer.

18 Yea, and slew mighty Kings: for his mercy endureth for euer.

19 Sehon King of the Amorites: for his mercy endureth for euer.

20 And Og the King of Basan: for his mercy endureth for euer.

21 And gaue away their land for an heritage: for his mercy endureth for euer.

22 Euen for an heritage vnto Israel his seruant for his mercy endureth for euer.

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all flesh: for his mercy endureth for euer.

26 O giue thankes vnto the God of heauen: for his mercy endureth for euer.

27 O giue thankes vnto the Lord of Lords: for his mercy endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon we late downe, & wept: when we remembred thee, O Sion.

2 As for our harpes, we hanged them vp: vpon the trees that are therin.

3 For they that led vs away captiue, required of vs then a song and melody in our heauinesse: sing vs one of the songs of Sion.

4 How shall we sing the Lords song in a strange land:

5 If I forget thee, O Ierusalem: let my right hand forget her cunning.

6 If I doe not remember thee, let my tongue cleane to the roofe of my mouth: yea, if I preferre not Ierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Ierusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with misery yea happy shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138,

I Will giue thankes vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

2 I wil worship toward thy holy Temple, and praise thy Name, because of thy louing kindnesse and trueth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest mee: and endued my soule with much strength.

4 All the Kings of the earth shall praise thee O Lord: for they haue heard the words of thy mouth

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he re-

spect

spect vnto the lowly: as for the proud, he beholdeth them a farre off.

7 Though I walke in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand vpon the furiousnesse of mine enemies, and thy right hand shall saue me.

8 The Lord shall make good his louing kindnes toward me: yea, thy mercy, O Lord endureth for euer, despise not thou the workes of thine owne hands.

Domine probasti. *Psal.* 13. *Morning prayer.*

O Lord, thou hast searched me out and knowne me: thou knowest my downe sitting, & my vp rising, thou vnderstandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my waies.

3 For loe, there is not a word in my tongue: but thou O Lord, knowest it altogether.

4 Thou hast fashioned mee behind and before and laid thine hand vpon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine vnto it.

6 Whither shall I goe then from thy spirit: or whither shall I goe then from thy presence?

7 If I climbe vp into heauen thou art there: If I goe downe to hell, thou art there also.

8 If I take the wings of the morning: and remaine in the vttermost parts of the Sea.

9 Euen there also shall thy hand lead me: and thy right hand shall hold me.

10 If I say, Peraduenture the darknesse shal couer me: then shall my night be turned to day.

11 Yea, the darknesse is no darknes with thee, but the night is as cleare as the day: the darknes and light (to thee) are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I wil giue thankes vnto thee, for I am fearfully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in ỹ earth

15 Thine

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God O how great is the summe of them.

18 If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirsty men.

20 For they speake vnrighteously against thee and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee:

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try mee, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednes in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 146.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: adders poyson is vnder their lips.

4 Keepe mee, O Lord, from the hands of ỹ vngodly: preserue me from the wicked men which are purposed to ouerthrow my goings.

5 The proud haue laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said, vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God thou strength of my health: thou hast couered my head in the day of battel.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper lest they be too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them that compasse me about.

10 Let

10 Let hot burning coals fall vpon them: let them be caſt into the fire, and into the pit that they neuer riſe vp againe.

11 A man full of words ſhall not proſper vpon the earth: euill ſhall hunt the wicked perſon to ouerthrow him.

12 Sure I am that the Lord wil auenge the poore, and maintaine the cauſe of the helpleſſe.

13 The righteous alſo ſhall giue thanks vnto thy Name: and the iuſt ſhall continue in thy ſight.

Domine clamaui. Pſal. 141.

LOrd I call vpon thee, haſte thee vnto mee: & conſider my voyce when I cry vnto thee.

2 Let my prayer bee let forth in thy ſight as the incenſe: and let the lifting vp of my hands be an euening ſacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the doore of my lips.

4 O let not my heart bee inclined to any euill thing: let me not be occupied in vngodly workes with the men that worke wickednes, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite mee friendly: and reprone me.

6 But let not their precious balmes breake mine head: yea, I will pray yet againſt their wickednes.

7 Let their Iudges be ouerthowne in ſtony places that they may heare my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my truſt, O caſt not out my ſoule.

10 Keep me from the ſnare which they haue laid for me: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer eſcape them.

Voce mea ad Dominum. Pſal. 142. } {*Euening prayer.*

I Cryed vnto the Lord with my voyce: yea, euen vnto the Lord did I make my ſupplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heanines, thou knewest my path: in the way where in I walked, have they priuily laid a snare for me.

4 I looked also vpon my right hand, and saw there was no man that would know me.

5 I had no place to flee vnto and no man cared for my soule.

6 I cried vnto thee, O Lord, and said: Thou art my hope & my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer mee from my persecuters: for they are too strong for mee.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt grant mee, then shal the righteous resort vnto my company.

Domine exaudi. Psal. 143

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy Truth and righteousnesse sake.

2 And enter not into iudgement with thy seruãt: for in thy sight shal no mã liuing be iustified.

3 For the enemy hath persecuted my soule, hee hath smitten my life downe to the ground: hee hath laid me in the darkenesse, as men that haue beene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet doe I remember the time past, and muse vpon all thy works: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto thee as a thirstie land.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let mee heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliue-

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaſeth thee for thou art my God: let thy louing Spirit leade me foorth into the land of righteouſneſſe.

11 Quicken me, O Lord for thy names ſake: and for thy righteouſneſſe ſake bring my ſoule out of trouble.

12 And of thy goodneſſe ſlay mine enemies: and deſtroy all them that vexe my ſoule, for I am thy ſeruant.

Benedictus Dominus. *Pſal. 144.* } { *Morning Prayer.*

Bleſſed be the Lord my ſtrength: which teacheth my hands to war, and my fingers to fight

2 My hope and my fortreſſe; my caſtle and deliuerer, my defender in whom I truſt: which ſubdueth my people that is vnder me.

3 Lord, what is man that thou haſt ſuch reſpect vnto him: or the ſonne of man that thou ſo regardeſt him.

4 Man is like a thing of nought: his time paſſeth away like a ſhadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they ſhall ſmoake.

6 Caſt forth thy lightning and teare them: ſhoot out thine arrowes and conſume them.

7 Send downe thine hand from aboue: deliuer me, and take me out of the great waters, from the hand of ſtrange children.

8 Whoſe mouth talketh of vanity: and their right hand is a right hand of wickedneſſe.

9 I will ſing a new ſong vnto thee, O God: and ſing praiſes vnto thee vpon a ten ſtringed Lute.

10 Thou haſt giuen victory vnto kings: and haſt deliuered Dauid thy ſeruant from the perill of the ſword.

11 Saue mee, and deliuer mee from the hand of ſtrange children: Whoſe mouth talketh of vanity, and their right hand is a right hand of iniquity.

12 That our ſonnes may grow vp as the young plants: and that our daughters may be as the poliſhed corners of the Temple.

13 That our garners may bee full and plenteous

with

With al maner of ſtore: that our ſheepe may bring forth thouſands and ten thouſands in our ſtreets.

14 That our oxen may be ſtrong to labour: that there be no decay no leading into captiuity, and no complaining in our ſtreets.

15 Happy are the people that bee in ſuch a caſe: yea, bleſſed are the people which haue the Lord for their God

Exaltabo te Deus Pſal. 145.

I Will magnifie thee, O God, my King: and I will praiſe thy Name for euer and euer.

2 Euery day will I giue thanks vnto thee: and praiſe thy Name for euer and euer.

3 Great is ỹ Lord, and marueilous worthy to be praiſed: there is no end of his greatneſſe.

4 One generation ſhall praiſe thy workes vnto another: and declare thy power.

5 As for me, I will be talking of thy worſhipful glory, thy praiſe, and wondrous works.

6 So that men ſhall ſpeake of the might of thy marueilous acts: & I will alſo tel of thy greatnes

7 The memoriall of thine abundant kindneſſe ſhall be ſhewed: and men ſhall ſing of thy righteouſneſſe.

8 The Lord is gracious and mercifull: long ſuffering, and of great goodneſſe,

9 The Lord is louing vnto euery man: and his mercy is ouer all his works.

10 All thy works praiſe thee, O Lord: and thy Saints giue thankes vnto thee.

11 They ſhew the glory of thy kingdome: and talke of thy power.

12 That thy power, thy glory, and mightineſſe of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlaſting Kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all ſuch as fall: and lifteth vp all thoſe that be downe.

15 The eyes of all wait vpon thee, O Lord: and thou giueſt them their meat in due ſeaſon.

16 Thou openeſt thy hand: and fillеſt all things liuing with plenteouſneſſe.

17 The Lord is righteous in all his waies: and holy in all his works.

18 The

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.
19 He wil fulfill ỹ desire of them that feare him he also will heare their cry, and wil helpe them.
20 The Lord preserueth al them that loue him but scattereth abroad all the vngodly.
21 My mouth shal speake the praise of the Lord and let all flesh giue thanks vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue wil I praise the Lord; yea, as long as I haue any being, I will sing praises vnto my God.
2 O put not your trust in Princes, nor in any child of man: for there is no helpe in them.
3 For when the breath of man goeth foorth, he shall turne againe to his earth: and then all his thoughts perish.
4 Blessed is hee that hath the God of Iacob for his helpe: and whose hope is in the Lord his God
5 Which made heauen and earth, the Sea, and all that therein is: which keepeth his promise for euer.
6 Which helpeth them to right that suffer wrong: which feedeth the hungry.
7 The Lord looseth men out of prison: the Lord giueth sight to the blind.
8 The Lord helpeth them that are fallen: the Lord careth for the righteous.
9 The Lord careth for the strangers: he defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.
10 The Lord thy God, O Syon, shalbe King for euermore: and throughout all generations.

Laudate Dominum. Psal. 147. } { *Euening prayer.*

O Praise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to be thankfull.
2 The Lord doth build vp Ierusalem and gather together the outcasts of Israel.
3 He healeth those that are broken in heart: and giueth medicine to heale their sickenesse.

4 He telleth the number of the ſtarres, and calleth them all by their Names.

5 Great is our Lord, and great is his power: yea and his wiſedome is infinite.

6 The Lord ſetteth vp the meeke: and bringeth the vngodly downe to the ground.

7 O ſing vnto the Lord with thankſgiuing: ſing praiſes vpon the harpe vnto our God.

8 Which couereth the heauen with clouds, and prepareth raine for the earth: and maketh the graſſe to grow vpon the mountaines, and herbe for the vſe of men.

9 Which giueth fodder vnto the cattell: and feedeth the young rauens that call vpon him.

10 He hath no pleaſure in the ſtrength of an horſe: neither delighteth he in any mans legs.

11 But the Lords delight is in them that feare him: and put their truſt in his mercy.

12 Praiſe the Lord, O Hieruſalem: praiſe thy God, O Sion.

13 For he hath made faſt the bars of thy gates: and hath bleſſed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheat.

15 He ſendeth forth his commandement vpon earth and his word runneth very ſwiftly.

16 He giueth ſnow like wooll: and ſcattereth the hoare froſt like aſhes.

17 He caſteth forth his yce like morſels: who is able to abide his froſt.

18 He ſendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.

19 He ſheweth his word to Iacob: his ſtatutes and ordinances vnto Iſrael.

20 He hath not dealt ſo with any nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Pſal. 148.

O Praiſe the Lord of heauen: praiſe him in the height.

2 Praiſe him all ye Angels of his: praiſe him all his hoſte.

3 Praiſe him Sunne and Moone: praiſe him all ye ſtarres and light.

4 Praiſe

4 Praſe him all ye heauens: and ye waters that be aboue the heauens.

5 Let them praiſe the name of the Lord: for he ſpake the word, and they were made: he commanded, and they were created.

6 He hath made them faſt, for euer and euer: hee hath giuen them a law which ſhall not bee broken.

7 Praiſe the Lord vpon earth: ye dragons and all deeps.

8 Fire and haile, ſnow, and vapours: wind and ſtorme fulfilling his word.

9 Mountaines and all hils: fruitful trees, and all Cedars.

10 Beaſtes and all cattell: wormes and feathered foules.

11 Kings of the earth, and all people: Princes and all Iudges of the world.

12 Yong men and maidens, old men, & children praiſe ye Name of the Lord: for his name only is excellent, and his praiſe aboue heauen and earth.

13 He ſhall exalt the horne of his people, all his Saints ſhall praiſe him: euen the children of Iſrael euen the people that ſerueth him.

Cantate Domino. Pſal. 149.

O Sing vnto the Lord, a new ſong: let ỹ Congregation of Saints praiſe him.

2 Let Iſrael reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes vnto him with tabret and harpe.

4 For the Lord hath pleaſure in his people: and helpeth the meeke hearted.

5 Let the Saints be ioyfull with glory: let them reioyce in their beds.

6 Let the praiſes of God be in their mouth: and a two edged ſword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To binde their Kings in chaines: and their Nobles with linkes of yron.

9 That they may be auenged of them, as it is written: Such honour haue al his Saints.

Laudate

Laudate Dominum. Pſal. 150

O Praiſe God in his holineſſe: praiſe him in the firmament of his power.

2 Praiſe him in his noble acts: praiſe him according to his excellent greatneſſe.

3 Praiſe him in the ſound of the trumpet: praiſe him vpon the Lute and Harpe.

4 Praiſe him in the Cymbals and dance: praiſe him vpon the ſtrings and pipe.

5 Praiſe him vpon the well tuned Cymbals: praiſe him vpon the loud Cymbals.

6 Let euery thing that hath breath praiſe the Lord.

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